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The Living Church

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VOL. LXXIII

MILWAUKEE, WISCONSIN, JUNE 6, 1925

No. 6

THE DIVINE TRINITY

EDITORIAL

TOLERANCE

BY CHARLES L. DIBBLE, LL.D.

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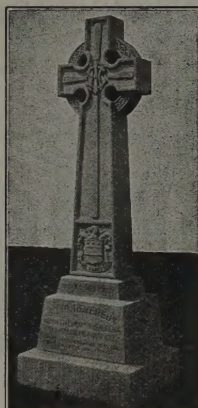
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THE COMMON INDIFFERENCE among Christian people to Christ's parting command to "make disciples of all nations," to "preach the Gospel to the whole creation," is a proof at once of the little value we set upon our religious privileges, and of the restricted influence which the Spirit of God has upon our life and conduct. The man who is animated by the Spirit of God will be anxious to claim his share, in every available way—by prayer, by alms, by sympathy, by active labor in the missionary, educational, reformatory, philanthropic work of the Body of Christ.—Bishop Hall.

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EDITORIALS & COMMENTS

The Divine Trinity

AN ARITHMETICAL absurdity, a mythological monstrosity, a contradiction in terms, an abstruse metaphysical speculation, a grouping of words without meaning (at least for the "Modern Mind"), a wretched verbal compromise between monotheism and polytheism, a quasi-physical compound reminiscent of lubricating oil (or is it a shoe-polish?), a dark and awful mystery, revealed and therefore accepted, but so far from our understanding that we do well to avoid any attempt to look into it or talk about it—these are some of the ways in which people regard the Holy Trinity.

If the word were not prominently set forth in our Church kalendar and in the names of so many churches and colleges, it would doubtless be dodged more than it is, and might in time be wholly forgotten in large sections of the Church.

But one excellence of the kalendar is that it secures a certain measure of publicity for even unwelcome articles of our belief; and Trinity Sunday makes it impossible for us quite to ignore the Trinity.

Again, it may be worth noting that the Prayer Book creeds do not use the term *Trinity*, while Prayer Book devotions do use it; which fact perhaps suggests that the Trinity ought to count in our religious life even more than in our doctrinal system.

IT was religion before it was theology. Metaphysical analysis of the idea of God might possibly have led to the hypothesis that perfect personality is social personality, and that therefore the divine experience is essentially social experience. Such might possibly have been the origin of a doctrine of the Trinity; but historically it did not happen so. It started in men's being drawn to treat Jesus and the Holy Spirit religiously, as well as God the Father. To the apostolic Church, God the Father was a personal object of religion; so was the risen and glorified Lord Jesus Christ; and so was the Holy Spirit. But in all this apparently reckless generosity in worshipping Christ and the Spirit, there remained the unalterable conviction that God is one. The religion of the apostolic Church included intimate religious relations of men with God the Father, with Christ in heaven, and with the indwelling Holy Spirit. The doctrine of the Trinity is simply the attempt to state concisely the belief involved in this radiant religious experience.

Must we take it for granted that to systematize

religion is to destroy it as religion? Do religious ideas cease to be religious when they develop a systematic form? Is there something inherently holy in vagueness, and unholy in clearness of expression? If you say Yes to these questions, you will feel like saying No to the question, "Dost thou believe all the articles of the Christian faith?" The dogma of the Trinity in particular was slowly and painfully wrought out by men who wished all humankind to share in the saving religious experience of the apostolic Church; for this purpose they tried their utmost to say what it meant. And they believed that this was a holy task.

Many forms of words, long and short, have been put forward as definitions of this doctrine. In the English Prayer Book, people can put their finger on one such in the Athanasian Creed; but that is too long for easy handling. In our Prayer Book the best definition is in the Articles of Religion: "There is but one living and true God . . . And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost." This means (for we must always be stating and restating) that the Supreme Reality of the universe is one in essence, substance, nature, one in all His qualities, but threefold in personality. Three Persons share one nature.

PERSONS"—in that word lies most of the trouble.

Books and articles recently issued for general reading have pointed out how great was the difficulty of the Fathers in finding a word to put there, and how dissatisfied many of them were with any of the words used. Some used no word at all for what we call "Person"; they would say that in the one Godhead there are three—Father, Son, and Holy Spirit. But three *what*? The Western parts of the Church settled down eventually to keep Tertullian's word, three *Persons*. Yet there has always been some complaint about it. Boethius, and then the mediaeval Schoolmen, and still later modern philosophers (for one hears of Personalism and Personal Idealism) have engaged in a long course of coöperative and critical reasoning towards telling us what a person is. And we do not forget the tendency of much modern psychology to deny that there is any such thing as a person.

Some of the suggested definitions sound frightful to most modern ears, and we shall not now inflict them upon our readers, however patient. But with the great-

est deference to the philosophers and the anti-philosophers, we would suggest that the word "person" symbolizes the unity of a living, reasonable individual. Mr. John Smith is a person because a great number of acts and experiences, a richly varied stream of consciousness, a good many pounds of flesh, and a considerable push of energy, are all united in one system. Mr. Smith's life is varied, but it all hangs together; and the unity-principle of Mr. Smith's life-system is what we mean by the *person* John Smith. If now we say that God the Father is a Person, we mean that His infinitely rich and varied life has a unity, of *some-what* the same sort as the unity of a man's life, which latter is almost the highest kind of unity we know anything about; only of course a divine Person has not the limitations that a human person has.

Our Lord gave us the terms Father, and Son, and Holy Spirit. A father is a person, and a son is a person. A "spirit" or breath does not seem to be a person; but, if our Lord is at all correctly reported, He spoke of the Holy Spirit as doing what persons do. And He represents Father, Son, and Spirit as having such dealings with one another as persons have. This seems to be the real reason why the Christian faith holds that the Father, the Son, and the Holy Spirit are three Persons.

Several persons, even human persons to some extent, may share in one nature, one life. A father and a son and other members of the family do actually have a great deal of their life in common; they are, in a sense, of one substance, of one flesh and blood; they have, to a certain degree, community in possession of one house, one bank account, one set of pictures on the walls, one set of ideas in their minds. Such a unity in which a beautifully varied life is shared by the love of different persons, is a high and holy thing in so far as it is experienced by us now. This social unity is our ideal for human life as we aspire toward human perfection; and we believe that this consummation of love is rooted in the Godhead, that God is not so much like one single, lone person as like a perfect association of persons, where the life shared is infinitely perfect, and the sharing is infinitely perfect too.

But there is in the Prayer Book another definition of this doctrine; the Catechism answer, to the effect that God the Father is the Creator, God the Son the Redeemer, and God the Holy Ghost the Sanctifier. In this place not a word is said about the oneness of God; and it is to be feared that if people take it as it stands, they may get the idea that there are three Gods, who do different things for us. The Catechism definition is very limited: it defines the Trinity solely in terms of the "economies" of the Persons. To preserve the divine unity, one might modify it by saying that the Father is specially related to God's work in creation, the Son is specially related to God's work in redemption, and the Spirit is specially related to God's work in sanctification, but that all of God's work is the work of the one God, and is not supposed to be divided up among the Persons.

THIS is where the religious value of the Trinity comes home to us. If the Father stands to us as God the first and supreme Power of the universe, He answers to the great religious need of security, of an almighty Protector to whom we can go for refuge; He is God above us. The Son is God taking a place along with the human children of God, and answers to the great religious need of fellowship with God; He is God with us. The Holy Spirit is God sanctifying us from within, inspiring, enlightening, gladdening us, and so answers to the great religious need of inward

holiness and power; He is God in us. Full-orbed religion surely needs all these relations to its Object, and in the religion of the Trinity there is God transcendent, God concomitant, and God immanent.

It was a religion before it was a theology, or rather before it was an explicit and defined theology; for a religion, as a relation to God, involves at least an implicit belief in the truth of God. When it became an explicit theology, it was more and more seen to be the consummation of Christian theology; and we may hope for more insight into it in times to come, for no idea of which the human mind is capable is so sublime.

But it must always come to *religion* at the last, as at the beginning, and as religion it is the heart and soul of Christianity.

AS WE READ the accounts of the Presbyterian General Assembly in the daily papers, we have an increasing, urgent desire to rush between combatants, the Fundamentalists and the Modernists, and say to them, Men and brethren, can't you see that each of you is half right and half wrong? And why behold so intensely the mote that is in your brother's eye, when you perceive not the beam that is in your own eye?

If Fundamentalists would only see that Fundamentals can be only those facts that lie at the very root of the Christian religion—the facts that rest on divine revelation and not on human logic—they could scarcely be so pugnacious in denying, we will say, the scientific theory of evolution. What is there "fundamental" in the enquiry whether man was created immediately by a divine fiat or mediately by a long series of evolution through many ages, from the simplest to an ever higher form? It would seem as stupendous an act of deity to create a protoplasm that could develop into an Agassiz, as a babe that could develop into a man. Which was God's manner of creation is an entrancingly interesting study; but it does not reach into the fundamentals of the Christian faith, because the answer is not one upon which depends either our appreciation of God or our eternal salvation. Nothing else is "fundamental."

And why cannot Modernists see that if there are no knowable facts relating to the Godhead except such as depend upon an infallibility of human speculation or a demonstration in a class room of chemistry, then God, being completely knowable, ceases to be God at all? Where, then, is His infinity, or His eternity, or any of those attributes or capacities in which He transcends man or human thought?

Presbyterian standards ought to be accepted by Presbyterians, and Presbyterian laws obeyed by Presbyterians. But in matters of religion, all of us ought to be very humble indeed before what is, notwithstanding the scant body of revelation and the centuries of consecrated thought, still, in any absolute sense, the Great Unknowable, except as we know Him in His only begotten Son, Jesus Christ. Fundamentalists and Modernists alike might well recede from some part of their cocksureness. If it isn't absolutely certain that divine revelation demands the belief in immediate, fiat creation, neither is it absolutely certain that the Virgin Birth is to be rejected because Professor von Schwigenstein never saw such a birth in the process of becoming.

Peace, gentlemen; ye are brethren! Each of you is cocksure that the other one is wrong, and, to some extent, so he is. But—so are you!

And that is the hardest thing for any of us to learn, be we Fundamentalists or Modernists, Presbyterians or Catholic Christians.

FATHER and two sons—bishops at the same time: this is the remarkable condition, perhaps unprecedented, that we shall have if Dr. B. D. Tucker, Jr., accepts his election to be Bishop Coadjutor of Virginia. And two more brothers, in the priesthood, are developing into excellent episcopal material.

We have frequently heard the most favorable accounts of the new Bishop-elect and of his work, especially at the University of Virginia, where he has been wonderfully successful in his relations with students. He has traditions to which he is bound to live up that must make him strong as a bishop as he has been strong as a man and a priest.

Good luck to him, and sincere congratulations to his diocese!

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VOICES

I asked of the sea its message—
The meaning of ebb and flow—
And bent to receive the answer,
In the gold of the sunset's glow;
But the sea, from its vast disquiet,
Flung my question to me again—
And the voice that thrilled through its murmur
Had a sound like the Voice of Pain.

Then I wandered into the forest,
And listened for voices there;
And in some there were joy and singing,
And in some there were sighs—and prayer.
The heights spoke of mighty convulsions
That had riven the travelling Earth;
While the voice of the fertile valleys
Was the mystical Voice of Birth.

And then I returned to the stillness
Of my own little quiet room,
Where every familiar object
Gave me welcome through deepening gloom;
And there, in the dusk and the silence,
Where angels had often trod,
My ears caught a faint, sweet whisper—
And I knew 'twas the Voice of God!
STELLA GRENFELL FLORENCE.

CHILDREN AND THE CHURCH

CHURCH WOMAN, in conversation with a loyal Unitarian whose Church work is in her Sunday school, asked concerning her methods. "Oh," she replied, "we take them first into the church for a short service of worship, and to learn the spirit of worship. After that we take them into the parish house for their instruction."

The Church woman deplored the fact that children are so rarely seen in church at service time, and that they so rarely know how to follow the service they may attend. She regards it as pathetic when there are no children at the services of the Church.

A number of the clergymen of the Church are, however, insisting on having the children at the services. Some of them have an especial children's sermon, and others inject a message direct to the children in their preaching: and they are finding that these efforts are appreciated by the laity.

In still other churches a children's Eucharist, with a brief instruction, is said during the regular Sunday school time, with excellent results in training the children in reverence, in fortifying them with spiritual strength, and in teaching them the most holy mysteries of the Church.

INTRODUCING GLENN FRANK

PRESIDENT-ELECT OF THE UNIVERSITY OF WISCONSIN
BY THE REV. LYMAN P. POWELL, D.D.

WHEN with voice and pen some of us were trying, in war times, to ensure that the great War would end all war, I used to see now and then in the offices of the League to Enforce Peace, a bright, joyous, winsome young man who seemed to have influence out of all proportion to his age, not then thirty. Being myself an incurable boy, I was drawn to Glenn Frank, and a friendship established in those war days has steadily widened and deepened.

I felt the joy of an older brother when I found that he was in the inner circle of those advising with respect to the terms of peace. The book he wrote in collaboration with Lothrop Stoddard seemed to me the most important book of its kind which had been published, and also indicated a grip on facts which strengthened my confidence in Glenn Frank's personality and policy.

When he was called to the editorship of the *Century*, he talked with me over the luncheon table about the policy he was planning, and I realized that with the first issues under his editorship, that *Century* was destined to become more powerful than it had been for many years.

America has had great "leader" writers. One may still be in early middle life and yet recall the "leaders" Charles A. Dana wrote for the *New York Sun* and John Fulton for the *Church Standard*. It is among such "leader" writers that Glenn Frank belongs. But in addition to writing "leaders" he has—as I said plainly in *The Human Touch*—taken his place among the most significant interpreters of conditions of today on the public platform. Every little while he has been coming to my desk or I to his only to confirm our mutual impressions, altogether beyond explanation, that he has by voice and pen made a place for himself in the American public mind such as has been rarely made by anyone in this generation.

Naturally a man whose work is so distinctly educational in character would be called to such a great institution as the University of Wisconsin. I have heard him mentioned, in my much traveling around the country, for various educational positions. In accepting the call to the presidency of the University of Wisconsin, Glenn Frank has simply illustrated a homely aphorism which has seemed to belong to him all his life—"The Best is Good Enough for Me."

Of course I am not going to predict what his policy will be. He is too wise a man to make up his policy until he understands the complexities of life in a great State University. Nor will I venture to foretell what he will do for the University of Wisconsin. But having known him in many relationships for almost ten years past, I do emphatically express the conviction that he will not have been in his new position long till the great State of Wisconsin discovers that he is worth while, that he has a flair for doing things, that not even McKinley could say "No" with more sweetness or "Yes" with more grace, and that as John Henry Newman said, when he was even younger than Glenn Frank, and was writing *Lead Kindly Light*—of his return to England, "They will know the difference."

But this is, after all just a little introduction of the new President of the University of Wisconsin to the readers of THE LIVING CHURCH, and it seems like old times to be writing again for a journal which has always seemed to me to deserve the confidence and support of the Church we all love.

ALL INDIA CHRISTIAN

"I go down to the municipal library as much as I can," writes an English missionary in India. "Many disaffected (Hindus, Mohammedans, Sikhs, etc.) congregate there to read the papers. A member of St. Andrew's is honorary librarian. He tells me that it is most difficult to keep the peace between the excited disputants. One day the talk was about hindrances to social union caused by the caste system, and it was acknowledged that all the caste rules were not as beneficial as they were in the old days . . . It was suggested that caste could be removed with advantage to the country. 'Oh no!' said a Hindu. 'Impossible! If we do away with caste the country will become Christian!'"—*The Mission Field*.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

READINGS FROM THE BOOK OF JOB

June 7: Trinity Sunday

THE PROLOGUE AND THE COURT OF HEAVEN

Read Job 1:1-22.

THE Book of Job is concerned with the problem of suffering which is of particular interest to Old Testament writers. In general their answer to the problem was that suffering is the reward of sin. The writer of Job sees that the answer is not adequate, since there is still the problem of unmerited pain. In order to limit the discussion to this more difficult aspect of the subject, he introduces the figure of Job, who is blameless in his life and in his relationship to God, and the series of undeserved sufferings to which he is subjected as the result of God's agreement with the Satan, or the Adversary, to put his righteousness to the fullest test. Both Satan and God agree to the perfection of Job's life, and hence there cannot be any appeal to the common solution of the question of suffering as the punishment of wrongdoing. The conception of the Satan as the Adversary and tempter of men is new to the Old Testament. He appears as a superhuman being in Zachariah 3, but his functions are not described. His introduction suggests a new theory in regard to suffering and sin, that the genesis of both is external to man and the imperfections of his own will.

June 8

JOB CURSES THE DAY OF HIS BIRTH

Read Job 3:1-26.

IT is difficult to account for the change in Job from resignation to bitter outcry. It would seem that there must have been something before the poem to make it intelligible at all, and either one of two explanations is suggested to account for the change: Job's fortitude has given way under the stress and progress of his disease; this is commonly held to have been elephantiasis, a form of leprosy, horrible in its physical effects, and, if possible, even more terrible in its mental aspects; or Job is maddened by the silent accusing presence of his friends. It becomes clear as the poem advances that the friends interpret Job's sufferings as the sure evidence of his sins; possibly he realizes this in the seven days and nights of silence and so was driven to desperate outcry."—H. T. Fowler.

June 9

A THEORY: SUFFERING IS GOD'S JUDGMENT UPON SIN

Read Job 4:1-26.

IT is in accord with the writer's purpose of challenging the accepted solution of the problem of suffering that Job's friends are made to assert at the outset that pain is always traceable to moral fault. They imply that Job is not so innocent as he seems or as he professes. It is to be remembered that the common assumption of the necessary relation of sin and suffering persisted till our Lord's day. "Who," He was asked, "did sin, this man or his parents, that he was born blind?" Jesus, like the author of Job, questioned the common answer. "Neither did this man sin, nor his parents." The final answer of Job is that the universe is too vast to admit of a simple, consistent answer to any of the problems it presents. "Life is deeper and wider than any particular lesson to be learned from it; and just when we think we have at last guessed its best meanings, it laughs in our face with some paradox which turns our solution into a new riddle."—H. A. Beers.

June 10

JOB'S DISAPPOINTMENT AT HIS FRIENDS' REBUKE

Read Job 6:1-14.

CONSCIOUS of his own integrity, Job reads in his friends' reply their lack of confidence in him, and the failure of their sympathy and understanding. They have all the hard-

ness of theorists who must assert their views at any cost. There is the orthodoxy of logic but not of feeling. How different was our Lord's treatment of men! He is aware that sin does often lie at the root of suffering. Even in these cases He manifests a supreme tenderness. He is less anxious to drive home the conviction of desert than to suggest the thought of God's power both to save and to comfort.

June 11: St. Barnabas.

BILDAD DISCOURSES ON GOD'S JUSTICE

Read Job 8:1-22.

BILDAD here voices a conception of God which has at all times been prevalent, namely that God is rightly to be pictured as a judge who passes immediate sentence upon the acts of life in blessings and punishments, and that, therefore, man's lot in life at any moment may be taken as indicative of God's attitude toward him. Jesus challenged this position. "Those eighteen upon whom the tower in Siloam fell, were they sinners above all men that dwelt in Jerusalem? I tell you, Nay." Jesus taught that there is a perversion in nature, an operation of a power alien to God's will, the consequences of which cannot be identified with God's particular judgments upon man. So far from being the immediate reward of sin, suffering is apt to be a consequence of goodness. Jesus promised persecution to those who loyally did His will. There are two conclusions from this position. One is that suffering springs from a perversion of nature deeper than the individual act of sin; the other is goodness will never make a man proof against suffering. Suffering will only disappear as the result of God's ultimate victory over evil, and His redemption of the whole of nature.

June 12

GOD'S POWER AND MAN'S WEAKNESS

Read Job 9:1-15.

OVERCOME by his friends' arguments, and by the seeming logic of his own sufferings, Job admits that his efforts after righteousness had availed nothing in the sight of God. God does as He wills, and man can only confess that His justice is unintelligible and His ways inscrutable. He comes to a negative position: God destroys the perfect with the wicked. That pessimistic conclusion steals into many another life than Job's. This conclusion involves another: God is indifferent to the fate of goodness, and therefore He is Himself not good. That conclusion we cannot reach. Suffering is not the only fact of life. Happiness, confidence, peace are just as real, just as prevalent. They need their explanation in the goodness of God. The argument of life is not all, or mainly against God's love. It is for courage, hope, and faith to make the decision which set of factors shall determine our whole attitude to life, and so to God.

June 13

THE ONLY HOPE IS IN SUBMISSION

Read Job 11:7-20.

ZOPHAR has made a real point. Job has been a bit too confident about his blamelessness; suffering has wrung from him only the confession of ill-treatment. There is a real danger in such self-satisfaction. It can close the eyes to God's greater demands upon character. Possibly there are virtues demanded by God, such as patience, fortitude, trust, and hopefulness which can only be perfected by adversity. It may be that humility is what God is seeking to create through the discipline of pain. Zophar urges, then, a new spirit of submission and repentance which will turn Job's suffering to moral account. Here Zophar is on sure ground. We may not be able to explain suffering, but we can perceive a use in it. It can be made a transforming experience. We can rise superior to it by our courageous acceptance of it; we can use evil as an agent to the creation of Good.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

SOME very interesting letters have lately been put into my hands about which you may perhaps like to hear a little. They are marked, "Posted in Pitcairn: no stamps available"; but have also American stamps, with the post-mark, "Cristobal, Canal Zone." And they are written by one of the women denizens of that out-of-the-way island of the South Pacific where the mutineers of the *Bounty* took refuge, towards the end of the Eighteenth Century. After a horror of drunkenness, wild debauchery, and murder, one of the original company "came to himself," and resolved to teach the Tahitians, who had accompanied them, the faith and duty of Christians. This he did, with extraordinary results. Now, after various vicissitudes, there dwell upon Pitcairn nearly two hundred people, bearing British names, but all of mixed blood, sufficiently well-educated, orderly, entirely independent of the rest of the world so far as their living is concerned, and quite content with their island-paradise. Ships sometimes touch there, though it is far off main-travelled sea-roads; and when they do, letters are borne to and from the islanders. Neglected, alas! by English authorities, the Seventh Day Adventists had made great headway among them of late; and these lucid, well written communications rehearse the Adventists' proof-texts intelligently if rather tediously. The climate is mild and pleasant; and that strange and unreal creation, "the natural man" of Rousseau, might almost be said to live and breathe on Pitcairn. Now and then some of the people go away for voyages, but they are always eager to return. A strange contrast, indeed, to Tristan da Cunha in other Southern seas! There, it is proposed to transplant all the population, willy-willy, to South Africa.

THESE "points on Church-going," by Theodore Roosevelt, are worth frequent publication, I am sure.

"NINE POINTS ON CHURCH-GOING"

"1. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

"2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

"3. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year—therefore on Sundays *go to church*.

"4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in a church. But I also know as a matter of cold fact that the average man *does not* thus worship.

"5. He may not hear a good sermon at church. He will hear a sermon by a good man who is engaged all the week in making hard lives a little easier.

"6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

"7. He will take part in singing some good hymns.

"8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

"9. I advocate a man's joining in Church work for the sake of showing his faith by his works."

IN THAT CONNECTION, the following article, published as an advertisement in the Birmingham (Ala.) *News*, is significant:

"THE CHURCH: THE TRUE DEMOCRACY"

"All men are created equal.

"This is an axiom, accepted in words, but rarely an actuality in spirit or deed. There is but one place where all men may meet on an equal footing.

"It is within the Church.

"Rich man, poor man; sovereign, peasant; master, servant; there are no distinctions in the ranks of the Church. These are but men and women who have come to worship before a Supreme Being, and only here do they forget caste and class, only here do they feel safe in letting down barriers that

civilization and the striving of men toward an ideal have been unable to break through.

"What has been accomplished in the making of democracy may be claimed as the product of the Church. The Church has always held that life is small, the age of man a fleeting moment, distinction a gaud, and wealth most temporary. So the Church does not recognize these things. It sees only the man and the woman. It does not heed the symbols and the trappings which the man and the woman may bring as evidence of their worth.

"The wealthy man may give more to the Church, but the Church has no more to give him than its poorest member whose support is spiritual. The Church is the only organization one may enter without some sort of financial rating, some sort of reference other than the man himself may supply.

"The Church judges the soul of man, and the soul is not to be measured by the yardstick of earthly achievement, which falls short even of the beginning of the measure of the infinite.

"Are you a part of this democracy?

"Do you give your presence as an evidence of your belief in democracy in its only true state?

"It is a simple thing to join this great democracy, to begin to live the statement that all men are created equal.

"Go to church.

"Men seek new continents that life may be easier for the rest of the world by giving more space in which man may live. They travel untrailed forests and scale impossible peaks to bring the world into more intimate contact, part with each part. And this striving has accomplished much, is accomplishing much.

"Yet all men, each man, may do his part toward bringing about a realization of the ideal of democracy.

"Go to church.

"With all men a part of the spiritual democracy, the day is but a little way ahead when the world will be a democracy in the everyday affairs of life. From its hour or two on Sunday, when class and caste are not, will grow the days when distinction of wealth and poverty, power and servility, have given way before the march of true democracy.

"Go to church, and do your part to speed the greater day.

"This is the third of a series of articles subscribed for by business and industrial leaders of Birmingham to further church attendance."

I HAVE READ with interest the *Assembler*, a four-page monthly paper edited by representatives of student religious groups at the University of Iowa, Baptists, Roman Catholics, Congregationalists, Unitarians, Christian Scientists, Presbyterians, and Churchmen all joining. It is not a colorless least common multiple of religion, since each organization has its own department and is free to use it frankly and fully. This, from the Christian Science Editor, is deliciously suggestive, though not perhaps what the speaker intended to indicate:

"'You have noticed many times, without doubt,' said Mr. Dunn, 'a certain inscription over exits from buildings and cards which reads, "This Way Out." Often have I wished that I might write below this, the words, "Christian Science," for every student of this great subject realizes more and more that the understanding and practical application of the Science of Christianity affords the only definite way out of the many problems which confront and perplex humanity today.'"

THE BELIEF in creation—the belief in a divine Will manifested in the existence of the world—is the necessary foundation for the life of faith in all its manifestations. Hence this primary action of faith is declared first. By faith we attain to the assurance that the world—history—is not the result of blind fate, but answers to an expression of the will of God; and so we can attain to fresh victories corresponding to our position, even as in the past the heroes of faith triumphed. The conception of creation by God's Word rightly leads to a present belief in the power of God as Preserver and Governor of that which He created. The whole record of past divine history shows us that the trial of faith depended on the will of God, who looked forward to the end. Here then lies our patience.—Bishop Westcott.

THE CATHEDRAL TODAY

BY THE REV. A. A. HUGHES

THE CATHEDRAL is the great symbol of man's aspiration towards God. A generation before the building of Truro Cathedral, it was the general sentiment that no truly great Cathedral would ever be built again. We may well imagine a mid-Victorian scholar, with an air of finality, attributing the origin of Cathedral foundations to a type of mind and devotion typical of "the dark ages," nurtured on a theology based on uncritical exegesis wedded to an exploded philosophy! However plausible such a theory as to the origin of the Cathedral idea may be, it seems to be well established that the Cathedral system has its roots in that love of order and specialization which is the basis of all social progress.

Canonists speak of the Cathedral as the one church of the diocese, all other edifices being deemed as "chapels" in their relation to it. In other words, the diocese, and not the parish, is the unit of Church organization. If we disabuse our minds of many popular misconceptions that prevail in regard to the ancient Church system, and view matters from the proper historical perspective, we find the ancient system was almost ideal, and, unquestionably, admirably suited to the conditions then obtaining. The bishop, as chief pastor of his diocese, was aggressively missionary, and was far from being the confirming and ordaining machine into which he developed in later times.

The Cathedrals now in process of erection in New York, Washington, and Baltimore, are attracting the attention of the whole country. From the tone of a section of the Church press we are led to conclude that the revival of the Cathedral idea is a dangerous experiment, something similar to the creation of a monster which eventually may devour us!

We need not be over anxious lest our noble Cathedrals will have no work to do except on "special occasions." The Episcopal Church in America is today confronted with the greatest opportunity in its history. While it is comparatively a weak body numerically, such inventions as the radio and the motor car place within our grasp vast possibilities. Our services can be broadcasted to the remotest hamlet. This spells the breakdown of that long-standing fence of prejudice which has so hindered our missionary work in new territory. The radio is here to stay, and the Church has to endure it. We may use it, or we may not, but we cannot prevent other religious bodies availing themselves of its services. Not only is the radio here to stay, it is here to advance. It is predicted that broadcasting will be developed to such a point that moving pictures, as well as the human voice, and music, will be transmitted by radio. This means that it is within the bounds of possibility that Americans may witness on a screen in their homes the coronation of the next King of England in Westminster Abbey. It is even conceivable that we may see the Archbishop of Canterbury and his brother of York officiating there in copes—without mitres!

The Roman Catholics are already at work broadcasting instruction by radio. The plain fact is that modern inventions have so revolutionized the work of the Church that this development must be considered seriously by leaders in the National Council and even in General Convention.

In his illuminating book, *Cathedral Chapters of the Past and Future*, the Rev. Floyd Appleton classifies the existing American Cathedrals into six types: Parochial (St. Louis), Private Chapel (Chicago), Organized (Albany), Administrative (Omaha), Metropolitan (New York), and National (Washington). These various types have attained a considerable measure of success. They have their strong points as well as their weak ones. It would be deplorable if all Cathedrals were to be patterned on one rigid model. The efficient Cathedral must be a living thing and not merely an antiquarian survival. Whatever types of Cathedral will prevail in the future, those of the present should be dedicated to the task of carrying out the following program:

1. Missionary. The Cathedral should be the center of all the missionary enterprises of the diocese. The details of the work should be in charge of a Canon Missioner.

2. The bishop should also have the assistance of a dignitary with the title of Canon Theologian. The Canon Theologian should be a scholarly priest having as his duties the rendering of helpful aid to the clergy, candidates for holy orders, and

any persons desiring to obtain further information in solving a problem of faith or morals.

3. The religious education of the diocese should be under the leadership of another specialist, the Canon Educator.

4. And the Social Service work of the diocese might be placed under the direction of a Canon Institutional.

All isolated people should be enrolled as members of the Cathedral. Services should be broadcasted for their benefit at such hours as would not conflict with the regular schedules of parish churches. Confirmation instructions might be given regularly by radio either by the bishop himself, or his deputy. All the non-parochial clergy of the diocese, and deacons, should be attached to the Cathedral, and all missionary stations might be worked from the Cathedral, vicars being appointed in suitable places. The center of each diocese would not simply be an office desk in the bishop's official residence, but a real "house of prayer for all people."

There is plenty of work for a modern Cathedral to do without devising fantastic, impractical schemes. God's greater glory is brought about by the extension of His Kingdom, and the Cathedral System is the ideal plan to bring this about. This would make possible the coördination of the work of the various diocesan departments, and give an opportunity to the bishop, as chief pastor, to keep his finger on the pulse of the diocese.

The environment of a great Cathedral would also remind the staff that the end of all organization in the Church is to promote spiritual efficiency, and that its success or failure is to be measured according as to how this purpose is being attained or retarded. The revival of Cathedral building is a symbol that as a Church we are beginning to realize the necessity of consecrating our resources to the service of God.

A BOOSTER CLUB

BY THE REV. H. P. ALMON ABBOTT, D.D.

IT is a horrid name. Granted! The fact is, however, that it is about the only name that "fills the bill." We are hoping to form such an organization in Maryland. The time has arrived for the formation of such a club in every diocese in the Church. We are constantly asked, "What is the matter with the Church?" At dinner parties, within the confines of ecclesiastical meetings, on the street corners, in the newspapers, and elsewhere, the interrogation is a familiar interrogation. And, what is the matter with the Church? The answer is that there are too many "knockers" of the Church within the Church!

A bishop a short time ago sat at the table of his host, a prominent vestryman of the neighboring parish. Around the table sat the vestryman's wife and his seven children—silent, as wife and children usually are when in the presence of a blustering bully of a husband and father. During the whole course of the meal, the vestryman held forth upon the defects, supposed and real, of the Episcopal Church at home and abroad. The children listened. They took it all in. They will never forget it. A fine way to promote the interests of the Kingdom of God!

And that sort of thing, in small scale and in large scale, is taking place within the Church all over the country today. Officers of the Church, members of the Church, are running down their spiritual mother, instead of standing up for their Mother as children should. The Church has its faults. Certainly, it has. We have the Divine Treasure in earthen vessels. And, as a matter of fact, the Church is composed of each and every one of us; it has no existence apart from ourselves as the visible Church. In criticizing the Church, therefore, we are, in the final analysis, criticizing ourselves. It is all very unfortunate, and, more than that, it is all very criminal. And the only practical solution is a League of Boosters.

One parish in Baltimore is already starting such an organization. It will be a secret organization, as the circumstances demand. The idea may spread in Maryland, not that we need an antidote to a disease that has, as yet, taken but slight hold upon our diocese; but we may at least be inoculated against the complaint. The idea may reach outside Maryland, it may envelope the whole Church. If so, beneficial results will be achieved.

The Church is the true Bride of Christ. How would you feel to have your bride a subject of unmannerly controversy? We rather wonder how the Lord and Master of us all feels about it!

Tolerance

By Charles L. Dibble, LL.D.

NO DISCUSSION will more inevitably provoke anathemas and hard names than the discussion of tolerance. Epithets such as "latitudinarian" and "bigot" express the very refinement of scorn. This results because our own beliefs are usually involved on one side or the other. We are all disposed to "compound for sins we are inclined to by damning those we have no mind to."

In general we are bored with controversy and suffer everyone to say his say. When the talking gets too loud, we lay on with whatever weapon comes to hand. With this mood upon us we are in no condition to consider judiciously the limits of tolerance; and between whiles we have no interest in the question. Yet there would seem to be every reason why we should work out a rational theory of the limits of restraint and act upon it more or less consistently, instead of giving way in each case to the sentiment or passion of the moment.

We cannot, however, very well talk about tolerance in *vacuo*; one is tolerant or intolerant of some specific thing. So it is fortunate if the specific thing can be some question about which we do not feel too passionately; say, the case of Bishop Brown.

In this case, as in every one involving restraints on utterance, whether civil or ecclesiastical, the objections raised to the proceedings fall into two groups, which may be characterized by the words *injustice* and *inexpediency*. The first has to do with the private aspect of the case, the other with its public aspect. The first involves the rights of the individual; the second the rights and well-being of the organization. Though this distinction is fundamental, there seems to be a tendency on all hands to obscure it; and thereby has resulted much muddy thinking.

Since we have resolved to be specific, let us take as an example of this sort of confusion the criticism contained or implied in a recent article by Mr. Heywood Broun. He finds occasion for his animadversions in the appeal for funds to complete the Cathedral of Saint John the Divine "as a place of prayer for all people." He proposes to contribute a corner where Bishop Brown may pray.

This proposal, in passing, seems a bit rash. It might involve him in constructing the entire edifice—or at any rate the entire nave. For the judgment of the court does not exclude Bishop Brown from any portion of the building except the pulpit and sanctuary. It merely enforces against him the obligation not to take advantage of his official position to propagate opinions at variance with the beliefs of the Church.

Underlying Mr. Broun's scorn, however, is the thought that the Church is unjust to Bishop Brown in setting any bounds to his freedom of utterance. Just how far, then, as a personal matter, does the Church owe it to Bishop Brown to permit him to remain an officer of the Church while advocating doctrines contrary to those which the Church sets forth?

Mr. Broun pleads almost tearfully that this old man should not be penalized for his opinions. With this I, for one, entirely agree. But such is not the purpose nor the consequence of these proceedings. The charge on which the presentment was based is teaching doctrine contrary to that of this Church. Mr. Broun would hardly contend that this involves moral turpitude. If not, then no stigma attaches to Bishop Brown from his conviction, unless it be for attempting to maintain himself in a false position.

Nor do any personal inconveniences result to him from the sentence of the court. He is not deprived of his income or means of support. Regardless of his opinions, the sacramental life of the Church is still his to use as he will. He is not excommunicated, and cannot be for this cause.

The advocates of *laissez-faire*, are not alone in obscuring the distinction between the public and private aspects of the problem of tolerance. The strict-constructionists make the same mistake. These latter are often heard to say, "The doctrine of the Church is such and such. If the individual

cannot agree to it, there is no injustice in requiring that he should go in peace. If he refuses, we are quite within our rights in excluding him." Both classes are equally wrong.

The Church and the Court did owe Bishop Brown a duty not to accuse him unjustly and not to try him unfairly, not to misrepresent his teaching, or the teaching of the Church, and not to let any personal feeling against him influence their decision.

But here the purely personal aspect of the case ends. What Bishop Brown or any man in public office may do is a matter primarily of public concern, and the public interest is paramount. This raises quite another question. Should the Church in justice to itself set any bounds to the freedom of utterance of its accredited spokesmen? What, from the public aspect, should be the limits of tolerance? What, after all, is expedient?

There would, indeed, be no injustice to the individual in limiting membership in any organization to red-haired men, or in requiring that whenever in the course of nature we lost our hair, we should retire from membership or from office. Yet from such a rule the organization would suffer more than the individual. One sometimes wonders, when he hears the argument of the strict-constructionists, how the proponents of it would like to be taken at their word. Suppose that all those who for one cause or another had been thus invited to leave the Church, should have accepted the invitation. Would anything worth while be left?

Such a rule would create a desert and call it peace, the peace of death; since life and growth result only from the interplay of more or less conflicting elements. The Catholic Faith is guaranteed by the *communis consensus*. But, as Dr. A. E. J. Rawlinson has pointed out in his *Authority and Freedom*, such *consensus*, to have any weight, must be a free consent. If opinion is coerced, it is not in fact universal opinion, but the opinion only of the man or men who hold the power of control.

Are we driven then to the other alternative of intellectual anarchy? Is there no golden mean between coercion and license? I venture to hold that there is. It seems to me that the proper limit of tolerance is to be found in the meaning of the word itself. No better definition can be found than that given by Phillips Brooks in his essay entitled *Tolerance*, in which he distinguishes between it and several sorts of toleration that are not tolerance.

There is, first, a toleration due to *uncertainty*; when I am not at all sure that the other opinion is not right and mine wrong. Such toleration betrays a certain mental laziness; in all vital questions it is my business to have an opinion by which I am prepared to stand.

The next form of toleration is that of *indifference*; the question in controversy does not seem to be worth arguing about. One wonders whether much of the easy-going toleration in religious questions today is not the result of a feeling that religion, as distinguished from mere ethics, is irrelevant. Economic questions, on the other hand, are never regarded as irrelevant; and when the dollar is involved we can be intolerant enough. In the specific instance of Bishop Brown, it is not impossible that the furtive support which he has received from some more or less in sympathy with his economic views is due to the fact that the economic, rather than the theological, aspect of his teaching is regarded as of first importance.

Another form of toleration, as enumerated by Bishop Brooks, is that due to *fear*; the offenders are too strong to be aroused with safety; we must cajole rather than threaten. A variant of this is the toleration of *policy*; to attack the offenders or their views would be to advertise them; if left alone the heresy will die out. The opposite form of toleration is that of *contempt*; the heretic is too puny to merit attention.

Toleration from any of these motives is degrading to both parties. Better far a divine intolerance built on a glorious certainty that we are right and a profound conviction that

being right matters. Such forms of toleration are not tolerance.

True tolerance arises only when the strong meets the strong, and when each can find, or seek to find, something of value to himself in the opinions of the other. In this definition we find the key to the problem of tolerance. An institution should tolerate variant opinions so long, and only so long, as they have enough in common with the norm to contribute something of value.

This criterion is not necessarily concerned with the truth or falsity of the variant opinions. An opinion, whether true or false, may be so far at variance with the ethos of the institution that it cannot contribute anything of value; with such an opinion no compromise is possible, and in the end the issue must be joined—either one or the other, but not both.

Let us admit that such an analysis leaves the legitimate limits of tolerance not strictly defined. Let us recognize that we are far too prone to overlook the possibilities for reconciliation or tolerance, and to stand or fall by our own narrow views. Nevertheless, there is a limit beyond which the institution may not go; there are ideas from which it can borrow nothing without losing its own soul. There are beliefs and practices with which the Church can have no commerce without becoming something wholly other than it has been.

This is not a matter of choice, but of necessity. It is not a question of the wisdom of rejecting what, conceivably, she might have accepted. There are some teachings so far at variance with all for which the Church stands that, if she should choose to accommodate herself to them, she would in that very act commit suicide. At that point the issue must be drawn. At that point she must say, "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him."

Now, precisely here, it seems to me, we stand with Bishop Brown. Under the guise of re-interpretation, he presents a system of blank materialism. Not only does he reject belief in the reality of spirit, but he cannot even imagine it. He accuses the Church of anthropomorphism for holding the objective reality of a personal, or super-personal, God; not, I am convinced, from a perverse intent to misrepresent her position, but because he cannot recognize, cannot even conceive, any reality apart from matter. The idea of a material, anthropomorphic God he can understand, but rejects; the idea of a God transcending matter he cannot even imagine. The God of Christians must, he says, be an anthropomorphic deity, either of flesh and bones, or of "ectoplasm." There is no half-way house between anthropomorphism and atheism.

Between such a philosophy, and Christianity, there can be nothing in common. Bishop Brown argues to the court that his philosophy was the philosophy of the future and that he sought to save Christianity by reading into it his ideas. But at such a price Christianity would not be worth saving. If the Church must die, let her die fighting and not from anesthesia.

Some, however, have taken the position that Bishop Brown ought not to have tried, because a trial was inexpedient, and would, as it is said, advertise Bishop Brown's book. This attitude is, as I have said, not tolerance, but toleration, born of fear or of policy. Such an argument might have been advanced, and with much more reason, against putting Mr. Loeb and Mr. Leopold on trial for their crime. (Not that their cases resemble Bishop Brown's in any other respect save that of publicity). Beyond doubt the details of that trial, as rehearsed in the newspapers, did fire the imagination of weak-minded and depraved individuals. But no sane man would for that reason have contended that these criminals should have gone free. We are taught that we should not do evil that good may come of it. It is equally true that we should not refrain from doing right, lest evil should come of it.

Another consideration sometimes put forward against such proceedings is that they are unnecessary; the Church is accused of tilting at windmills. This might be true if the author had been Dr. Brown. But when Bishop Brown writes a book, his position gives it an adventitious importance. This advantage was made good use of. The frontispiece is a picture of the author in his vestments. The opinions which he expresses have been represented to the peasants of Russia and to multi-

tudes of the uneducated in this country as the doctrine of this Church, or at any rate of a considerable group within it. In view of the amazing misunderstanding that long obtained in responsible quarters in this country regarding the nature and purpose of the so-called "Living Church" of Russia, it is not at all surprising that these misrepresentations have been believed. We owed it to ourselves and to civilization not to give color to them any longer.

True tolerance is not an easy-going contempt, it is not a toleration born of fear, it is not a squeamish avoidance of an unpleasant duty. The only tolerance worthy of the name is an honest endeavor to find in the opinions of others something of value to yourself. When no such points of contact exist, tolerance cannot exist, and mere toleration ceases to be a virtue.

ST. AUGUSTINE ON THE AUTHORITY OF THE CHURCH

AUGUSTINE, then, felt the need of authority, in the first instance, for himself, as a welcome support to the weakness of his own restless and perplexed mind. He could not be satisfied with a religion based merely on feeling; he required something that would corroborate and justify his own experiences. "I wanted," he says, "to be as certain of things unseen as I was that seven and three make ten."

In a well known passage of his most important anti-Manichaean tract (*Contra Epistolam Fundimenti*) he goes so far as to say that he should not even believe the Gospel, were he not moved thereto by the authority of the Catholic Church. The office of the Church, he supposed, was to guarantee the truth of Christian beliefs when reason failed to establish them. In point of fact, the Church had responded to his craving for certainty; it had assured him of the reality of the blessings of the new life: forgiveness, grace, fellowship with believers, the sense of union with Christ. To him the Church was coextensive with all that he understood by Christianity. It was virtually identical with the kingdom of God.

But again Augustine believed that the authority of the Church was essential to the welfare of the great mass of believers, who were for the most part uneducated (*idiotai*), and in continual need of spiritual guidance and discipline. To such the Church must necessarily be a *domus disciplinae*. Thus the word *faith* tended to become identical with an authoritative creed, and even Christian morality wore the aspect of obedience to a definite code of ecclesiastical rules and ordinances. Thus a large part of the responsibility which had hitherto—even in Augustine's own case—rested on the individual, devolved henceforth upon the Church, which fulfilled the function both of a divine oracle proclaiming the truth, and of an embodied conscience defining the scope and limits of duty.

It is true that this tendency had long been in progress in the Western Church; and, in later times, it led to very far reaching consequences both in religion and ethics. In view of these consequences it is sometimes asserted that the Latin spirit finds its representative embodiment in the Church of Rome. When the Empire finally broke up, the spirit of imperialism survived in the Roman Church; and Augustine himself undoubtedly prepared the way for the later Western idea of the Church as "an *imperium* under an *Imperator*, ruled by ministers he alone could appoint and he alone depose"; so that, in effect, "the clergy became the Church, the Church the religion, and the religion a transformed Roman empire with the Pope for emperor, bishops for procurators, and the priesthood for the magistrates and legionaries that levied the taxes, enforced the laws, upheld the unity, and maintained the peace of the civilized world."*—R. L. OTTLEY, in *Studies in the Confessions of St. Augustine*.

*Fairbairn, *Christ in Modern Theology*.

GOD HAS created everything with a view to the future; He did not design a cliff, raise a mountain, water a valley, or place a sea, without the forethought of what people and what souls should dwell among them. Whatever comes from God is always marked with a double sign; unity is allied with variety, universality with individuality, and domination with liberty.

—Pere Lacordaire.

The Star of the Magi and Kepler

By Elmer Truesdell Merrill

BY the form of the declaration required of all her candidates for ordination, our Church teaches us with great discretion how we are to believe in the Bible. We are to accept it as the Word of God, and as containing all things necessary to salvation. We are accordingly not bound to accept it as an always inerrant guide in other matters, as, for example, in its incidental utterances concerning natural science or history. Yet we may evidently welcome any support or reinforcement of the credibility of the Scriptures even in these extraneous and non-essential matters that may be proffered by or deduced from the study of natural science or of history. But in the appeal to such confirmatory witnesses there is evidently one prime requisite. The witnesses must be truthful. The science must be true science and the history true history. The arguments and allegations must be such as any competent and impartial scientist or historian would not feel himself bound to reject at once as unscientific or unhistorical. That is plainly required in the interest of abstract truth, which a Christian above all men is bound to cherish as an unsullied ideal.

It is as inexorably required in the practical realm of discussion for the sake of producing conviction. If an intelligent and sincere doubter is appealed to by erroneous statements and fallacious reasoning under the guise of professed science and history, he is likely to detect the imposition, and (however irrationally) to reject incontinent and with scorn not merely the fallacious plea but the whole system that it was sincerely intended to uphold. The pleader, however conscientious in purpose, has simply ruined his cause. No excuse of good intention can avail him to palliate his accountability.

In a carefully copyrighted article in *THE LIVING CHURCH* of December 27, 1924 (p. 292) a clergyman of the Church published some statements about the "Star of Bethlehem." As of necessity I must refer to him a number of times in this article, let me call him N., for brevity and in order to avoid as far as possible the appearance of controversy with a person instead of against a series of beliefs; for I have all respect for N.'s person, and perfect confidence in his sincerity and good-will.

I readily noted in the article a few tags of astrology, but, more than this, it was perfectly evident that the writer could not have read the works of the great Kepler (1571-1630) whom he cited in his own support. I therefore asked him through *THE LIVING CHURCH* (January 17, 1925, p. 395) certain questions such as I thought might naturally be asked by any reasonably intelligent reader who knew little of the points at issue. N. promptly replied (*LIVING CHURCH*, February 7, 1925, pp. 489f.). His "answers" were for the most part patently evasive or irrelevant (notably so on question 6, which was of crucial importance). Some were utterly erroneous. He certainly did not appear to me to answer ingenuously, but to display a clear tendency toward refuge in what is vulgarly called "bluff." The answers, however, confirmed entirely my earlier impression that N. was interested in the superstitious pseudo-science of astrology rather than in astronomy, but did not know his astrology thoroughly, and that he could not possibly have read Kepler. I cannot ask for space to criticize these answers in detail, nor would it be worth while. But N.'s first paragraph demands some attention because it furnishes such a lamentable example of the intellectually perverted and perverting character of what I have elsewhere been accustomed to call "the ecclesiastical mind."

N. was interested to know whether his questioner is or is not a clergyman. What earthly difference can that make? N. was discussing a phenomenon (or phenomena) that he alleged to be of a scientific and historical character. The validity of his arguments and the truth of his alleged facts were neither strengthened nor weakened by his signing himself with a clerical title, not even by his profession of an honest and laudable purpose. They must stand or fall by themselves, according to their intrinsic character. Similarly if his interlocutor was understood by him to be a troublesome objector,

the proper estimate of his objections cannot possibly depend in the slightest degree upon his ecclesiastical status. They are rational or irrational quite irrespectively of the question whether they are propounded by cleric or layman, Christian or heathen, orthodox believer or heretic. Yet N. actually wishes to know whether I am or am not orthodox in belief concerning the historicity of Jesus Christ. He says it would be "illuminating" to know this! That is, I suppose, if I am of orthodox persuasion, I ought not even to intimate criticism of him who is professedly arguing in support of orthodoxy; while, if I am heretical in theological belief, my criticism of N.'s bad facts and bad reasoning may evidently be disregarded, or answered by evasion or irrelevance, since N. enunciated his bad facts and formulated his bad reasoning with the most excellent moral and religious purpose, while my purpose must have been as sinister and malign as my theology (and therefore my science and history) is heretical. This attempt to judge science and history solely by their supposed bearing upon theology reminds one most amusingly of the Inquisitor who in the case of Galileo condemned the Copernican belief that the earth revolves about the sun instead of *vice versa*, on the ground that it was unorthodox, and therefore scientific demonstrations in its support were manifestly absurd, irrelevant, and wicked.

Such principles as I have referred to above in contrast with those exemplified by N. are mere elementary common-places that I supposed were uniformly acknowledged by all intelligent persons; but apparently some Churchmen, especially perhaps devotees of ecclesiastical astrology, need to hear them enunciated again.

BUT even those who do not care to read the foregoing may yet be interested to know what Kepler actually did say about the Star of the Magi. The great astronomer's works (including much of his correspondence) are most easily studied in the excellent edition by Th. Frisch (8 voll., 1858-71). The pertinent volumes lie before me as I write, and the relevant passages are occasionally referred to by volume and page. Two essays only require our attention. The first of these (apparently unknown to N., since he opines that Kepler did not speak of the phenomenon as that of an actual new star!) is an account of a new star (no less) that suddenly blazed forth, brighter than Jupiter but not so bright as Venus, in October, 1604, in the constellation which he called *Serpentarius* but we generally designate as *Ophiuchus*, near the borders of *Sagittarius* and *Scorpio* (*De Stella Nova in Pede Serpentarii*, etc.; ii. 375-750). This essay was published at Prague in 1606. With it was originally incorporated the other of the two essays I mention, on the true year of the birth of our Saviour, later issued by the author separately in revised form and with an elaborated title (Frankfort, 1616: *De Vero Anno Quo Aeternus Dei Filius Humanam Naturam in Utero Benedictae Virginis Mariae Assumpsit*; iv. 279-368). In this latter essay Kepler argues on purely historical grounds that Christ was actually born four (or five) years before the date fixed as the beginning of the Christian era. He lays no great stress on the story of the Magi in his argument, but remarks, rather incidentally, that it is consonant with the date he fixes, because in that year took place (so he affirms) a very rare and striking celestial phenomenon, namely, a "conjunction" (he means by this a close apparent approach, as projected upon the celestial sphere—though N. did not know this) in Pisces and the adjacent border of Aries of the three "superior" planets (Mars, Jupiter, Saturn, the three then known). This rare grouping together of the three planets Kepler thinks the astrologic Magi must have interpreted to indicate the occurrence of some unique human event, and the contemporaneous apparition of the new star would strengthen their notion (perhaps influenced by information from some of the Jews resident in their region) that the birth of the prophesied King of the Jews was thus announced. Kepler remarks that we do not know where among the stars the new one appeared but thinks God would have been likely to locate it near the triple conjunction, be-

cause there it would be most likely to attract attention. He understands, however, that it did not remain fixed in place like the other stars, but passed down the West to indicate the route to Palestine, and then disappeared, to reappear again (apparently descending to earth) only when the Magi were leaving Jerusalem, and to go before them, like a lantern-bearing guide, to lead to the house in Bethlehem where the young child lay.

Kepler's interest in the Star of the Magi was quickened by what he had observed himself in 1604. For in that year a conjunction of the three superior planets took place near the adjacent borders of Sagittarius, Ophiuchus, and Scorpio, and the new star shone out in its immediate neighborhood. Such a collocation of the planets Kepler says occurs only once in 800 years. Here I may interpose a comment on astrology, but without entering upon any discussion of the Four Triangles and other fantasies which interested Kepler. The great period is of 800 years, that is, of four times 200 years, after the conclusion of which period the cycle begins again. Each Triangle, of 200 years, is appropriate to one of the four Elements (Fire, Air, Water, Earth), of which Fire is the chief. Creation began with the inception of the Fiery period. Five cycles were accomplished, and the beginning of the sixth was marked by the birth of Christ. Seven cycles were completed, and Kepler (and many others) saw the conjunction "in Sagittarius" (and incidentally the new star) which marked the beginning of the eighth with again the Triangle of Fire. (N. is wrong in his statement that the triple conjunction of every 800 years takes place always in the same sign of the zodiac.) It is amusing to note that our English Bibles still print in the margin opposite the first verse of Genesis, "4004 B. C.," a relic of astrology, 4004 equaling five cycles of 800 years each, plus the correction of four years for the interval between the true date of Christ's birth and the beginning of the Christian era.

Now according to strict astrological theory the triple conjunction and the birth of Christ ought to have taken place precisely 1600 years before 1604 A. D. But according to Kepler the actual distance was 1608 or 1609 years. But Kepler silently ignores this discrepancy, just as N. does. Not being a votary of astrology, I will not essay any accounting for it. Apparently if one is an astrologer, he must not stick at trifles, as an astronomer or historian would.

Kepler is sure that the *nova* of 1604 is a real star. He describes it repeatedly in essays and correspondence (e. g., II. 619f.). It was surely not a comet, for it had no hair, or, as we should say, tail, and it remained fixed in its place. He nowhere says that it was "misty" (though N. twice affirms otherwise). He describes it as perfectly round (*exacte rotundam*; by this he meant, as the rest of his sentence shows, that its coruscations extended uniformly around it). He depicts it as scintillating with various colors in a most marvelous manner. This phenomenon, by the way, of changing colors in flashes, may be seen under favorable conditions in observing with the naked eye Sirius, or some other of the brightest stars. (It must be remembered that Kepler had as yet no telescope; he acquired one in 1610.) This object, affirms Kepler, is no optical illusion but a real star, lying among the other stars far beyond the sphere of the planets, since it has no parallax. Kepler does not say (as N. declares twice over that he does) that the star was "produced" in any way by the conjunction. Indeed, he distinctly denies any such thing, and explains how that could not be true. But after discussing various theories of its origin, and making a shrewd guess at the existence among the stars of dark masses of yet unorganized matter, he leaves the question as one of God's mysteries not yet revealed.

It may be remarked that Kepler had not been previously unacquainted with the phenomenon of "new stars." Tycho Brahe's new star of 1572 in Cassiopeia, accurately described by its discoverer, remains still the most illustrious example of its now rapidly increasing class. Kepler himself describes and discusses at length an alleged new star of 1600 in Cygnus (II. 751-772), though he judges it to be a case of the sudden and temporary accession of brightness to a star previously known. On account of this previous knowledge of *novae* he is naturally the more willing to regard

(as he expressly does) the appearance of the new star in 1604 at the time of the triple conjunction as a mere coincidence, though an interesting one, with the phenomena that he believes took place in the year of Christ's birth. He nowhere even suggests that a new star, or the likeness of one, has appeared at any other returns than these two of the triple conjunction. He carefully points out that the Star of the Magi cannot have been identical with, or in any way essentially concerned with, the new star of 1604. He accepts as in every way historically veracious and accurate the story of the Magi as recorded in St. Matthew. But he does not profess to add, and does not add, any scientific or historical support to the credibility of that narrative. Nor has any one else ever been able to do so. But that is of course no reason for considering it incredible.

N. affirms that the appearance of the Star of the Magi is established as a scientific and historical fact quite apart from the account in St. Matthew. That is utterly untrue. Whatever be the fact about the triple conjunction occurring in the year of Christ's birth (and of that matter one is justified in retaining grave doubts), the truth of the appearance of the Star rests entirely on St. Matthew's testimony. Some people would consider that good enough. At any rate let us have done with pretences. Truth needs no support from fiction or ignorance.

Of course no person of intelligence is likely to be tempted to believe on N.'s say-so in the perfectly impossible story that there still exists "in the East" a secret society of uninterrupted continuity since before the Christian era, which has in its possession "historic evidence" of the tale of the Magi. But *vulgus vult decipi, et decipiatur!*

THE CHURCH BUILDING

THE IDEA of a church entertained by the Catholic Religion is a building where the sacraments are to be ministered, and especially the Blessed Sacrament of the Altar. The church is not simply a place where Christians congregate and meet with one another, nor a building erected solely for the purpose of providing an auditorium for a congregation to sit in comfortable arm chairs and be entertained by a speaker, but a sacred place where they may meet with God. It is a place where an altar is built, that the congregation may be led to take part in the great memorial Sacrifice of the Divine Redeemer. This ought to be the principal thought influencing the architect in designing a temple for Catholic worship. All its arrangements should be such as facilitate the reverent performance of the worship which the Church ordains. Only as strict attention is paid to this can there be any sense or reason in Church people declaring, as they are so fond, that their church building is "the House of God, and the Gate of Heaven."

Now, *en passant*, let me suggest a few general principles which are dictated by common sense, and about which there can be no doubt, which should be followed in planning a church building:

1. The church should be built on the ground floor and with few steps to the approach, unless much space can be covered for a gradual incline approach by series of not more than three steps at a time. This is necessary for convenience, and particularly for older people.

2. The church should be twice as long as it is wide, with plenty of room allowed for the sanctuary. Many a good church has been ruined by a cramped and inconvenient sanctuary.

3. The interior should be the most important part. Where money is scarce, the exterior should be made as plain as possible that the interior may be decorated and ornamented as well as possible, and such decoration and ornamentation should increase as it draws nearer to the altar.

4. The church should be a church, and not an auditorium nor a concert hall. The altar should, therefore, be the most conspicuous object in the building. It can be made so if raised by a sufficient number of steps.

5. A side chapel should always be considered as a very necessary part of the building, and whatever the sacrifice to a beautiful exterior it will mean, it should be made for the chapel.—From an article by the Rev. R. A'Court SIMMONDS, in *The Oregon Churchman*.

IN SOME THINGS we are to remain as children. We are not to grow away from their simplicity. But in understanding we are to be men. Indeed, one of our surest defenses against belittling feelings is the cultivation of a more spacious mind, a mind which moves reverently but freely in the realm of truth revealed to us in Jesus Christ our Lord.—J. H. Jowett.

Ten Years for God and Porto Rico

An Appreciation

By Francis W. Hoadley

Co-editor *El Libro De Puerto Rico*

AFTER more than ten years spent as missionary priest in Porto Rico, the Rev. Lefferd A. M. Haughwout, of San Lucas' Church, San Juan, has announced his intention of returning permanently to the United States, where, after a brief furlough, he will engage in parochial work. It is not unfitting at this juncture, therefore, that some account of his work should be given to the Church at home, by one who has had exceptional opportunities for observing it at close range. It has been a fruitful work beyond the ordinary, and many of its experiences unique.

Father Haughwout came to Porto Rico in 1914. The first eight years of his ministry were dedicated to the establishment and development of a new Porto Rican (Spanish speaking)

congregation in the city of Ponce, on the south side of the island. This was successfully accomplished in the face of many adverse conditions, and, in addition to it, the large independent mission which Bishop Ferrando had built up at Quebrada Limón, just outside of Ponce, was brought into union with the Episcopal Church. This involved the supplementary ordination of Bishop Ferrando and his clergy, and the transfer of a considerable Church property, including a large brick and concrete church, several chapels, and a *finca* of 300 acres.



THE REV. LEFFERD A. M.
HAUGHWOUT

During the war, Fr. Haughwout rendered notable service as Chairman of the Home Service and Civilian Relief Divisions of the American Red Cross. Under his administration, the District of Ponce led all other districts of the Island in the amount of help, financial and otherwise, given to the families of soldiers, and to the sufferers from earthquake and epidemic. During the nine months which intervened between the inauguration of the work and the armistice this amounted to \$22,939.07.

At the time of the memorable earthquake, Fr. Haughwout organized a Red Cross unit of seven Church nurses from St. Luke's Hospital and took them to Mayaguez, the center of the earthquake area. The service rendered by these nurses was characterized by the army officer in charge as the best single contribution to the relief work that had been made. When the influenza epidemic came, a large emergency hospital, equipped with every necessary convenience, was organized literally over night in one of the public school buildings; St. Luke's Hospital again supplying the corps of nurses. Throughout the well nigh inaccessible mountain barrios of the district, moreover, a chain of nineteen medicine, food, and clothing dispensaries was organized, with rural teachers in charge, and a visiting physician. This prompt and energetic action, at a time when the sanitary service of the community was powerless to cope with the situation, contributed largely to the successful checking of the epidemic.

Father Haughwout was next called to San Juan, the capital city of the island, and placed in charge of the Spanish work, with San Lucas' Church, Puerta de Tierra, as his headquarters. Now Puerta de Tierra, not through any fault of its inhabitants, but because of conditions over which they have no control, bears the unenviable reputation of being one of the poorest, most disease-ridden spots on the whole island; a place of crowded tenements and huddled humanity, whose social problems might well stagger the bravest. The Church, moreover, had been without a priest able to speak the

language for more than two years, and the work, naturally, was at a low ebb.

Realizing that success under such conditions could only be achieved through a combination of religious effort and social activities, an efficient social worker was engaged and the lower part of the large two-story church building was transformed into a Young People's Christian Center, with reading and game rooms, circulating library, domestic science quarters, with facilities for cooking and sewing, an electric lighted playground outside, and other features of interest. Clubs and classes were organized for the benefit of the young people of the community.

On the religious side, notable improvements have been made in the church interior, including the installation of cedar pews and a canopied dossal of red and gold brocade over the altar. A sung Eucharist has been established, with a large and devout congregation, fifty-seven candidates have been presented for confirmation or reception, and the Sunday school has been thoroughly reorganized and regraded. Last, but not least, the parish has given two of its most promising young men to the priesthood, the Rev. Messrs. Antonio and Aristides Villafane, who were ordained in December. A remarkable spirit of coöperation and enthusiasm is now evident where but two years ago discouragement reigned supreme, and visitors are unfailingly impressed with the reality of the work which is being done.

One such, recently, a man of distinguished literary gifts—not a Churchman—remarked as he came out from the morning service, "That was beautiful! Seldom have I heard a congregation sing with so much feeling. They sing from the heart and seem to get real joy from it." The work as a whole has attracted wide attention, and one of the San Juan papers also characterized it as "the most advanced social work of its kind on the island."

Apart from purely local and parochial activities, Fr. Haughwout has made important literary contributions both in English and in Spanish, and has done much to elevate the standard of Church music in the district. As chairman of the Commission on a Spanish Hymnal, he was mainly instrumental in the compilation and publication of *Cantos Sagrados*, which may fairly claim to be the first collection of Church hymns to be published in Latin America. It is notable for its many translations of famous hymns, both from Latin and English, and for the high musical quality of the tunes. Twenty of the hymns included bear Fr. Haughwout's name as author or translator. He has produced also, with the expert assistance of the Rev. Lorenzo Alvarez, complete musical setting for a Spanish choral Evensong and the Holy Eucharist; the latter being the well known *Missa de Angelis*. These are still in manuscript form. For some years past he has edited the Spanish periodical, *La Iglesia Viviente*, and has now in press a manual of Christian doctrine entitled *Los Aspectos Fundamentales de la Religión Cristiana*.

While most of his work has been in Spanish, Fr. Haughwout's name appears also as a contributor of historical monographs in the *Anglican Theological Review*. He also contributed to the well known *Book of Porto Rico* a most interesting article entitled The Oldest Non-Roman Church in the Spanish Dominions, and his text book, *Ways and Teachings of the Church*, is widely used throughout the United States.

EARTHLY TREASURE is only laid up as heavenly treasure is laid down. And the inversion is true also; for heavenly treasure can only be acquired as the earthly is renounced. At the heart of all human life is obligatory sacrifice. Its issues are forever determined as individual choice is made of alternative renunciation.—J. Stuart Holden.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE COMMISSION ON THE MINISTRY

To the Editor of *The Living Church*:

AT A RECENT joint session of the Executive and Recruiting Committees of the Commission on the Ministry, the undersigned was requested to write to *THE LIVING CHURCH* this letter for publication in your columns.

We desire to say that the many letters, mostly favorable, some adverse, that have come to us discussing the circular letter we sent out in February, all confirm our judgment as to the vital and burning character of the issues we raised in regard to the disposition and uses the Church makes of her recruits for the ministry after they are enlisted, trained, and ordained. It will be recalled that our letter included a statement of such questions as fields of service, and the making of them as fruitful and effective as possible; adequate salaries; such arrangement of stations that the clergy may have neither too much nor too little to do; early marriage in the ministry; mission, or our methods of calling men to their posts.

We are moved to raise these question because we have found that defects in our system seriously curtail the supply of men and handicap the work and growth of the Church. We feel that those in authority must plan to make wise and well considered use, to the best advantage of the Church, of the devoted men who are offering themselves for the work of the ministry, and thus encourage more to offer themselves, especially for service in rugged and difficult fields. We believe that an awakening of the Church to the issues will ultimately lead to action for their solution. But we did not propose action in our letter, still less legislation by General Convention at this time. We do not seek to impose our will on the Church; we are but the ministers of the Church's will. And we are well aware that it is not our function to formulate or effect action; that will fall in due season to the National Council and the General Convention. But we do hope, and all along it has been our sole purpose, to ascertain the mind and will of the Church, and not in 1925, but in 1928, to draw up a series of suggestions and proposals for dealing with the problems raised.

We ask that discussion, and correspondence with the Commission, its officers and members, continue, so that we may be guided to a right understanding of the views of the Church's leaders and people. We also ask that discussion and correspondence consider all the issues we raised, and not one or two only, as hitherto. In this connection we venture to suggest that our whole statement be carefully weighed in each instance, and not phrases torn from their context.

And we hope that all discussion may be conducted without heat and in the spirit of the utmost good will. We believe that, as is always the case in the Commission itself, so also in the Church at large, the discussion of burning issues without burning thoughts or words, is entirely possible and helps the cause of Christ and His religion.

We invite attention to our triennial report to the National Council, under whose direct appointment this Commission, representative of all sections of the country, holds office and acts. The said report, to be in print later on, shows that with its recruiting letters, syllabuses of studies and examinations, lists of theological text books, conferences of professors and instructors, and tracts on the ministry, this Commission operates in a wide area in behalf of recruiting, training, and equipping men apt and meet for the ministry of Christ and this Church and Nation.

On behalf of the Commission, W. L. DE VRIES,
Washington, D. C., May 26. Chairman.

WORK FOR ADOLESCENT BOYS

To the Editor of *The Living Church*:

FOR YEARS PAST, thoughtful Christian men and women have viewed, with increasing concern, the undeniable drift away from the Church of boys and girls of the late "teen age."

We are dealing at such a time with a period in the life of the youth when they are possibly oversensitive as to their importance in the body politic; but it is a psychological con-

dition, and not a theory which confronts us. We will be wise if we treat with it seriously.

It is a time in the life of the boy—at least as I have known him—when he likes to be prominently busy, and, all honor to him, he refuses to be caught with bait of Boy's Clubs or other, more or less, social recreations. He wants the Church to recognize his importance in some conspicuous service at the time and in the presence of the congregation, which shall be peculiarly his own.

Let us have our Young People's Fellowship, our Junior Brotherhood, and our semi-secret fraternal organizations; all well and good; but why fail to sympathize with the boy in that trying time, when he steps out of his choir vestment, when vocally he is neither "flesh, fish, fowl, nor good red herring"? Why not transfer him from the stall to the altar steps? Why not, in the closer Presence, let him find just the comfort his Elder Brother alone can give? Is this American Church being scared out of its wits by a few ecclesiastical titles like Servers, Acolytes, and Archbishops?

Our National Council has very properly brought its influence to bear in furthering the Y.P.F., even to issuing literature; but why withhold sanctions in this other channel of service?

Two of the writer's young married men in his Acolytes' Guild have expressed their great regret at not having known the joy of service at the altar in their "teens," when they could have studied for the priesthood. Is this an isolated experience? I cannot believe it, nor do I hesitate to say, it might help the Committee on the Increase of the Ministry to solve its problem, and, even beyond that, in the large, it would unquestionably eventuate in an increased loyalty and devotion in the laymen by tying them up to the altar and its Presence.

Another thought worthy to be considered is, "Are we ever justified in holding to mere prejudice when the spiritual well-being of our fellows is thereby imperilled?" In other words, are we willing to admit that prejudice is a vital and essential part of our religion? Would it not be wiser in this and other like situations to remember how our Blessed Lord acted when *prejudice* obtruded itself and its objections upon Him. The marvelous increase in the number of civic fraternal bodies with their elaborate ceremonials, etc., is certainly fairly interpreted to mean that the bulk of our people at least are not violently opposed to an orderly and *meaningful* service of devotional ceremonial.

I do not wish to appear to oppose in any way the work of the Young People's Fellowship, or any other serious effort which may be attempted in solving this essentially difficult problem, but I offer these ideas as supplementary to their work.

WILLIAM R. MCKIM.

Rochester, N. Y., May 25.

"VISION"

To the Editor of *The Living Church*:

THERE HAS COME to my attention an article entitled *Vision* which was printed in *THE LIVING CHURCH* of May sixteenth and which apparently was copied from the *Saint John's Evangelist*.

Through some misunderstanding this article, with my name attached, incorrectly gave credit to me as author, whereas the article in substance was taken from Dr. Tolman's *Urbs Beata*.

I respectfully request you to publish this letter in *THE LIVING CHURCH* as I do not want anyone to think that I claim as my own the thoughts expressed in that article.

St. Paul, Minn., May 26.

FREDERICK D. BUTLER.

CONSTANTINE'S victory over her heathen enemies would have been of little use to the Church if she had not had an Athanasius to protect her against the more dangerous assaults of Arianism.

Since the virtue and grace of the Christian Sacraments . . . flow from God in Christ . . . the Life which the Church derives from Him in them, upon earth, and which she hopes to enjoy with Him forever, in heaven, was endangered by Arianism.—*Bishop Wordsworth*.

LITERARY

LIBERAL CHRISTIAN EDUCATION

LIBERAL CHRISTIANITY AND RELIGIOUS EDUCATION. By Adelaide T. Case, Ph.D., Teachers' College, New York. New York: The Macmillan Company. \$2.

This book of Dr. Case is an extreme example of what may be done in the way of "painstaking educational diagnosis," as Dr. Coe describes it. It is altogether admirable that such a study as this should have been made. It almost belongs to the genius of Anglo-Saxon tradition that we blunder along, without any definite notion of our objective, and then muddle through finally by some astonishing arrangement of God's providence. Dr. Case has here arranged, in a highly intricate and cogent scheme, her analysis of the teaching of religion measured by the platform and methods of "Liberal Christianity."

In brief, her method is as follows. On the basis of the writings of typical "liberals," she derives the distinctive position of Liberal Christianity on these ten points: the Bible, dogmas, the historical Jesus, social welfare, the reconstruction of society, the political state, international and interracial problems, human nature, the educational process, and the Church. On this basis she discovers the implied educational objectives, presents them as defined by leading writers in religious education, and then examines both the programs of the organizations and the curricula of the text books with the end of discovering how far these aims and objects are served by them both. Among her findings are: "The picture of the present situation . . . is not that of a system of education efficiently adapted to spread among the people either the ascertained knowledge, which is one factor in liberalism, or the religious attitudes and conduct that liberalism implies . . . Liberals themselves have apparently assumed that it was enough to emphasize certain aspects of religion previously neglected (such as social welfare, and international brotherhood) without meeting squarely the issues now alive in Protestantism" (pages 185, 186). She proffers five "constructive suggestions": 1, Religious education must give more attention to facts as facts; 2, Scientific methods of analysis must be introduced into the teaching of religion for all ages; 3, "Liberal religious education must seek to develop new appreciations of the way of life taught by Jesus and new moral sensitiveness to the relation of his teachings to present day life"; 4, Investigations and experiments looking toward the reconstruction of the whole plan and process of religious education must be conducted; 5, As a result of these, there will be "a radical revision of the announced purposes of religious education" (pages 186-187).

Measured by the standards of "Liberal Christianity," as set up by the author, the Christian Nurture Series comes in for objective consideration. She finds that "active interest in social welfare is one of the outstanding features of the Christian Nurture Series. It is at this point that we find the only clear indication of liberalism in the entire series" (page 144). "In no other series is there so definite and practical a course in community service for high school students" (page 145). "While the point of view varies in the other books, on the whole, the traditional attitude is maintained" (in the text for the tenth grade). "Throughout all the courses the Christian Nurture Series throws great emphasis on the Church and traditional Christian doctrines. . . . There are no traces whatsoever of liberal tendencies in regard to the Church, no attempt to evaluate the historic institution in terms of the world's need, no effort to encourage initiative and experiment" (page 145). If this be criticism, let us make the most of it.

When one remembers the point of view which the book sets forth, the technical method it employs, and the aim it proposes, little exception may be taken to this very frank presentation of the whole field of Protestant educational methods and ideals. But it is true that the Christian Nurture Series, and the whole ideal and method of the Episcopal Church, can be fairly included within that loose category called "liberal Protestantism"? Measured by this standard, both our Church ideals and our attempts to inculcate them are going to fall short; in fact, they cannot conceivably be adjusted, even by way of criticism, to the general ideals of liberal Protestantism. Perhaps the failure to introduce "liberal tendencies in regard

to the Church," into the Christian Nurture Series, as the term would be used by an extreme Modernist, is a part of the value of the series.

Dr. Case's essay is a valuable study. It should drive us all to consider again, What are we aiming to do? What are the principles upon which our position is based, how are they to be taught, and how are we to measure success? Much that Dr. Case presents is pertinent for us: we need to take stock and see how far short our practice falls from our ideals; but it is vitally important to know just what our ideals are before we can make any such investigation. If this study shall have stimulated and provoked such an examination and self-catechism, it will have served a most valuable purpose for religious education in our Communion.

THE BIBLE

THE DOCTRINE OF THE INFALLIBLE BOOK. By Charles Gore, D.D., sometime Bishop of Oxford. With a Section by Prof. H. R. Mackintosh, D.D., New College, Edinburgh. New York: Geo. H. Doran Co. \$1 net.

The aim of this little book is to put the results of biblical criticism in proper perspective and to show that neither the spiritual value of either Testament nor the substance of Christian doctrine as found in the Bible is overthrown. Dr. Mackintosh's contribution is concerned with The Reformers' View of Scripture. He rather glosses over the Fundamentalism that dominated the Reformers in the Sixteenth and Seventeenth Centuries—their belief in the inerrancy of every statement of biblical writers.

F. J. H.

THE OLD TESTAMENT. A New Translation. By James Moffatt, D.D., D.Litt., M.A. (Oxon.) Vol. II. Job-Malachi. New York: Geo. H. Doran Company. \$2.50 net.

Of the importance of Dr. Moffatt's undertaking—now completed, as his translation of the New Testament has previously been published—there can be no question. His linguistic learning and rare skill in rendering Hebrew and Greek into idiomatic English have enabled him to furnish a notable addition to our aids in understanding what the biblical writers meant to say. About some of his renderings there will be divergence of judgment among scholars, but they will be generally disposed to reckon these volumes as important to consult in interpreting Holy Scripture.

I do not feel competent to pass critical judgment on many of the renderings wherein he innovates upon previous translations, even if there were space available in which to do so. But I do feel entitled to dissent from the change of Job to *Eyob*, and from his translating *Yahweh* (A. V. Jehovah) "The Eternal."

The translator's purpose is to provide a version for "the unlearned," "a popular version." I do not think that such a version should have the indications of critical opinion and difficulty which are inserted. The ordinary "unlearned" reader is incompetent to weigh them, and can only be distracted by them in the kind of reading of which he is capable of undertaking profitably. I refer to the use of dots to indicate corrupt and defective originals, and to the use of brackets, single or double, and italics, to indicate sources and editorial additions or interpolations. For the unlearned the Canon should be paramount until proper authority amends it, and critical problems should be ignored—especially when no really general consent as to their solution is available. These critical indications alone prevent the translation from being a suitable substitute for either the King James version or the Revised.

Furthermore, I do not think that the translator has always escaped the danger of destroying the classic and sacred level of older versions in his effort to render in current popular idiom. The need of doing so is easily exaggerated, as is also the alleged difficulty of the ordinary reader in understanding King James and the Revised.

In spite of these criticisms I must reiterate my conviction that this translation is valuable for scholars—a substantial enrichment of exegetical material.

F. J. H.

Church Kalendar



JUNE

"O God! Thou knowest how busy we must be this day. If we forget Thee, do not Thou forget us."—A captain's prayer on going into battle.

7. Trinity Sunday.
11. St. Barnabas.
14. First Sunday after Trinity.
21. Second Sunday after Trinity.
24. Nativity St. John Baptist.
28. Third Sunday after Trinity.
29. St. Peter, Apostle.
30. Tuesday.

KALENDAR OF COMING EVENTS

- June 6. National Conference on Social Service, Manitou, Colo.; Louisiana Young People's Service League Camp Conference.
- June 10. Bethany College Conference.
- June 13. Versailles, Ky., Conference.
- June 15. Virginia Summer School of Religious Education; Utah Summer School.
- June 16. Sioux Falls Summer Conference.
- June 20. Summer School for Colored Church Workers, Lawrenceville, Va.; Upper South Carolina Young People's Conference, Brevard, N. C.; Michigan Agricultural College Conference.
- June 21. Mississippi Teachers' Training School.
- June 22. Wellesley Conference; New England Church Conference; Connecticut Conference for Young People; New York Summer School for Pastors; Kenyon College Summer School for Church Workers.
- June 23. Peninsular Summer School, Ocean City, Md.
- June 25. Blue Ridge Conference.
- June 28. Michigan Summer Conference.
- June 29. Bethlehem Summer School; Los Angeles Summer School; Racine Summer Conference.
- June 30. Racine Clergy Conference; Wisconsin Rural Church Summer School; Spokane Summer School.

APPOINTMENTS ACCEPTED

ALDRICH, Rev. H. N., rector of St. Mary's Church, Cleveland, Ohio; to be General Missionary in the Diocese of Louisiana.

BROWN, Rev. H. HAMILTON, of Christ Church, Central City, Iowa; to be *locum tenens* of the Church of the Good Shepherd, Lake Charles, La., until January 1st.

DENNEY, Rev. L. CURTIS, rector of St. James' Church, Oneonta, N. Y.; to be rector of Christ Church, Herkimer, N. Y., July 1st.

MIDWORTH, Rev. LAWRENCE E., of Trinity Church, Lake Shore, Mich.; to be rector of St. Thomas' Church, Trenton, Mich.

MITCHELL, Rev. JAMES ARCHIBALD, rector of All Hallows' Parish, Snow Hill, Md.; to be associate rector of the Church of the Messiah, Baltimore, Md., September 1st.

PICARD, Rev. MAURICE, Ph.D., assistant Professor of Philosophy and Psychology at Wells College, Aurora, N. Y.; to be assistant Professor of Philosophy and Psychology in Lehigh University, Bethlehem, Pa.

SCHMUCK, Rev. ELMER N., rector of St. Mark's Church, Denver, Colo.; to be field secretary of the Field Department of the National Council.

SHRY, Rev. LUCIUS W., rector of St. Mark's Church, Cleveland, Ohio; to be rector of St. Mark's Church, Mystic, Conn.

SUMMER ACTIVITIES

EDGELOW, the Rev. and Mrs. OCTAVIUS, of Delhi, N. Y.; to sail on the White Star Line *Arabia*, June 10th, to spend the summer in Europe, and to return in September.

SERENT, Rev. A., rector of Calvary Church, Bayonne, N. J.; to have charge of the services of the chapel of St. Paul's School, Concord, N. H., during the month of August.

SKINNER, Rev. F. N., rector of St. John's Church, John's Island, S. C.; to be in charge of the Church of the Transfiguration, Saluda, N. C., for the month of June.

STONE, Rev. MORTON C., rector of the Church of the Holy Nativity, Chicago, Ill.; to be addressed at Box 92, Lakeside, Berrien Co., Mich., until October 1st.

NEW ADDRESS

BICKNELL, Rev. JESSE R.; after June 1st, at 202 Gordon St., Atlanta, Ga.

RESIGNATION

BEAVIN, Rev. AMBROSE H., rector of Emmanuel Church, Cumberland, Md.; on account of ill health.

HILL, Rev. CHARLES E., from curacy at Trinity Chapel, New York City. During July the Rev. Mr. Hill will be in charge of the summer chapel at Manchester, Vt., and during August, of St. Mark's Church, New Canaan, Conn.

ORDINATIONS

DEACONS

ALBANY—On Ascension Day, May 21, 1925, in Trinity Church, Plattsburgh, the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, ordained to the diaconate the Rev. J. BURT WEBSTER, chaplain of the Twenty-sixth Infantry, U. S. A., Plattsburgh Barracks. Chaplain Webster has been in the ministry of the Baptist Church, and was confirmed by Bishop Nelson in the Cathedral of All Saints, Albany, recently. The candidate was presented by the Rev. Clarence R. Quinn, of Hudson, and the sermon was preached by the Rev. Albert Gale, rector of Trinity Church, Plattsburgh. Chaplain Webster expects to continue his chaplaincy in the U. S. Army and, after receiving priest's orders, to take foreign service in the Orient.

MINNESOTA—On Rogation Sunday, May 17, 1925, the Rt. Rev. E. A. McElwain, D.D., Bishop of the Diocese, ordained FRANK C. GREEN to the diaconate in Christ Church, St. Paul. The Rev. W. S. Howard presented the candidate and preached the sermon.

On Rogation Tuesday, May 19, 1925, in the Cathedral of Our Merciful Saviour, Faribault, Bishop McElwain ordained to the diaconate, HUBERT G. WRINCH and HOWARD A. L. GRINDON. The Rev. Dr. P. E. Osgood presented Mr. Wrinch, and the Rev. Dr. F. F. Kramer presented Mr. Grindon. The Bishop preached the sermon.

WASHINGTON—At the Church of the Ascension, Washington, D. C., May 10, 1925, the Rt. Rev. James E. Freeman, D.D., Bishop of the Diocese, ordained to the diaconate, ROBERT JAMES SHORES, lay reader and vestryman of Ascension Parish. Mr. Shores was presented by the Rev. Thomas W. Cooke, rector of the parish. The Rev. Fr. Block, of Algoua, Canada, acted as chaplain to the Bishop. Assisting in the service were the Rev. Thomas McClintock, and the Rev. William L. Mayo. The sermon was preached by the presenter. The Rev. Mr. Shores will be attached to Ascension Parish as assistant minister.

PRIEST

FOND DU LAC—On the Sunday after the Ascension, May 24, 1925, at St. Paul's Cathedral, Fond du Lac, the Rt. Rev. Reginald Heber Weller, D.D., Bishop of the Diocese, ordained the Rev. HAROLD REDVERS CARTER to the priesthood. The candidate was presented by the Rev. L. D. Rhodes, who also preached the sermon.

DEGREES CONFERRED

SEABURY DIVINITY SCHOOL—Doctor of Divinity upon the Very Rev. EDWIN B. WOODRUFF, Dean of Calvary Cathedral, Sioux Falls, S. D.

DIED

HUBBARD—In Sanford, Fla., April 13, 1925, following a brief illness, LILLIAN S. HUBBARD, wife of Edwin S. Hubbard, of Federal Point, Fla., passed on to the higher life. The burial was at Heartsease, Arlington, N. Y.

WOOD—Entered into life eternal Sunday, May 10, 1925, Mrs. THEODORE TALBOT WOOD, for many years a most faithful communicant of Holy Cross Church, Plainfield, N. J. Eternal rest grant unto her, O Lord, and may light perpetual shine upon her.

MEMORIALS

Charles Evans Pattillo

At a meeting of the Standing Committee of the Diocese of South Florida held on May 22d, the first meeting after the death of the Rev. CHARLES EVANS PATTILLO, D.D., Dean Long was appointed to prepare the following resolutions:

WHEREAS: It has pleased Almighty God to take unto Himself the soul of our departed

brother and friend, Therefore be it resolved:

FIRST: This Diocese owes much to his untiring efforts and interest in all phases of its work. As President of the Standing Committee he was an excellent executive and a most spiritual and helpful priest. He always gave of his best, which was a rare combination of sweetness and strength. His work will be remembered with gratitude in South Florida where he will be greatly missed.

SECOND: That we extend to his family our deepest sympathy in their affliction, and pray God to comfort and sustain them.

THIRD: That these resolutions be sent to the family, the Church papers, and a copy spread on the records of the Standing Committee.

G. IRVINE HILLER,
C. STANLEY LONG,
B. F. WHITNER,

Standing Committee of The Diocese of South Florida.

George Collinson Burgwin

GEORGE COLLINSON BURGWIN, Chancellor of the Diocese of Pittsburgh, entered into rest April 18, 1925, in the seventy-fourth year of his age.

He was born on old Grant Street, Pittsburgh, August 17, 1851, and was the son of Hill Burgwin, for many years a prominent attorney, and Mary Phillips Burgwin, daughter of Asher Phillips and Sarah Ormsby Phillips. His academic training was at Newell's Private School. He was graduated, Bachelor of Arts, from Trinity College, Hartford, Connecticut, in 1872; and from the Columbia Law School, New York, with the degree of Bachelor of Laws, in 1875.

The most adequate tribute to his memory is a recital of the comprehensive activities to which his life was devoted, to each and every one of which he gave his best.

In the Law: His legal career covers the fifty years from 1875 to 1925. He was associated with his father until the latter's death in 1898. From the latter date, his brother, Augustus P. Burgwin, was his colleague, under the firm name of H. & G. C. Burgwin. The firm was reorganized in 1920, and has since been known as Burgwin, Scully & Burgwin. Admitted to the County bar in 1875, Mr. Burgwin later became a member of the bar of the Superior and Supreme Courts of Pennsylvania, and of the District, Circuit, and Supreme Courts of the United States.

In Banking: He was chosen a director of the Marine National Bank in 1891, was elected its vice-president in 1900, and its president in 1903. He was also made vice-president of The Dollar Savings Bank in 1903. And he was a director and the president of the Ormsby Land Company.

In Military Affairs: In the summer of 1873, Mr. Burgwin enlisted in Company G, "The Duquesne Greys," the Eighteenth Regiment Infantry, National Guard of Pennsylvania. As a Lieutenant of that Company, he served at Scranton during the "Mollie Maguire" troubles in the summer of 1877. He resigned in 1878, and has since been a member of the Veterans' Corps.

In Things Civic and Patriotic: Mr. Burgwin was a charter member of the Pittsburgh Club, and a member of the Pittsburgh Golf Club and the Society of Colonial Wars of Pennsylvania.

In Masonry: He was Worshipful Master of Franklin Lodge, No. 221, Free and Accepted Masons of Pennsylvania, in 1882, and for several years was Chairman of the Committee on Claims of the Grand Lodge of the State. He was a member of Pittsburgh Consistory, A. A. S. R., and of the Supreme Council of Deliberation, Thirty-third degree, for the Northern Masonic Jurisdiction.

In the Church: These wide-spread activities were crowned with an unsurpassed devotion to the Church.

Mr. Burgwin had for years been senior warden of the Church of the Good Shepherd in Pittsburgh, continuing his work there even after removal to that part of the city near the Church of the Ascension, which became the parish church of his family in 1912.

He has served the Diocese of Pittsburgh in the following offices: Judge of the Ecclesiastical Court, 1889-1895; Trustee for the Diocese, 1891-1925 (being the oldest in point of service); Committee on Canons, 1894-1895; Committee on Episcopal Rooms, 1893; the Standing Committee, 1894-1912; Supplemental Deputy to the General Convention, 1893 and 1898; Deputy to the General Convention, 1901-1925 (nine Conventions); Treasurer for the Missionary Thank Offering, 1905-1907; Committee on the Endowment of the Episcopate, 1911-1916; Chancellor of the Diocese, 1913-1925; Delegate to the Provincial Synod, 1915; member of the Synod Court of Review, 1917-1925; Committee on a Suffragan Bishop, 1918.

Special note is made of Mr. Burgwin's connection with the Laymen's Missionary League,

organized in 1889. By Bishop Whitehead's appointment, he was the first president of the League, and by successive re-appointments served in that office until 1895, when increasing business cares necessitated its relinquishment. He met his personal appointments for many years, leaving his parish church on Sundays to read service in the missions of the Diocese. He devised the financial policy of the League, which was in force until the League ceased to ask financial aid from individual donors.

Special note is also made of Mr. Burgwin's devotion to the St. Margaret Memorial Hospital. He was elected a charter member of the Board of Trustees of the institution by the Diocesan Convention of 1890, and held this trusteeship for the remainder of his life. He was vice-president of the Board from 1901 to the present time. And, in 1922, he was made the Board's Counselor.

All that a man is, he puts into his work. No greater tribute to his worth, no greater appreciation of his labors, no sincerer expression of Diocesan loss in his death, can be made than by this recital of the life and work of George Collinson Burgwin.

The Diocese of Pittsburgh recognizes his worth, thanks God for his example, will always be the stronger and the better for his life.

JOHN DOWS HILLS.

Mary Blair Burgwin

MARY BLAIR BURGWIN, wife of George Collinson Burgwin, entered into rest April 23, 1925, five days after the death of her husband. There is exquisite beauty in the thought that, after more than forty-two years of wedded life, their separation was so brief.

Mrs. Burgwin was born in what was then called Byardstown, September 26, 1856. She was the daughter of John Cust Blair and Anne Robinson Blair. Her grandfather, General William Robinson, was the first mayor of Allegheny. She was a graduate of Madame Hoffman's School. She was married to George C. Burgwin, November 15, 1882, in Trinity Church, Pittsburgh.

Mrs. Burgwin was the first president of the Twentieth Century Club. She had been a communicant of the Church of the Ascension since 1912, having been a member of the Church of the Good Shepherd for many years previous to that date. She had lifelong active interest in parochial and Diocesan work, as well as in civic affairs.

Mr. and Mrs. Burgwin leave three sons and three daughters: Hill Burgwin, George C. Burgwin, Jr., and John Ormsby Burgwin; Mrs. Joseph H. Holmes, Mrs. Harmar D. Denny, Jr., and Miss Margaret Cust Burgwin.

JOHN DOWS HILL.

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OF

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No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

CLERICAL

WANTED—PRIEST, SINGLE, CATHOLIC. College graduate, to teach in Boys' School and assist in parish. B-377, care LIVING CHURCH, Milwaukee, Wis.

WANTED—BY A COLONIAL PARISH. Eastern Shore of Maryland, a rector. Comfortable rectory, pleasant residential town, opportunity for literary work. Salary not large. Address replies to J. S. W-417, care THE LIVING CHURCH, Milwaukee, Wis.

WANTED—DEACON OR PRIEST, SINGLE, as curate and to have charge of the choir training, but no organ work. Address Rev. MORGAN ASHLEY, Rutland, Vermont.

MISCELLANEOUS

ORGANIST REQUIRED, EPISCOPAL Church, Nantucket, Mass., for July. \$50. Reply W. APPLEBY ROBINSON, Cornwall, N. Y.

WANTED—AN ORGANIST AND CHOIRMASTER. Large city parish in mid-west. Boys' choir. Austin organ. Commence September 1st. Address Box 411, care LIVING CHURCH, Milwaukee, Wis.

WANTED—GRADUATE NURSE; MIDDLE aged; salary \$75.00 per month; room, board, and laundry. Address ST. BARNABAS' House, North East, Pa.

POSITIONS WANTED

CLERICAL

ACTIVE PRIEST DESIRES CORRESPONDENCE with vestry seeking a rector. Address W-411, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH OR CURACY, or supply work in East. Address P-415, LIVING CHURCH, Milwaukee, Wis.

RECTOR (FORMERLY CANON) WISHES to supply in New York or large city for four Sundays in August. Extemporaneous preacher; good references. Address R-416, care OF THE LIVING CHURCH, Milwaukee, Wis.

SUPPLY WORK FOR MONTH OF JULY IN or near Chicago or Detroit, by a priest with best references. H-418, care THE LIVING CHURCH, Milwaukee, Wis.

WANTED—SUPPLY WORK ON LONG ISLAND, N. Y., in the months of July and August. Apply ARCHDEACON-405, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN, COLLEGE GRADUATE, business and library experience, desires position in New York, preferably with Church publishing house, diocesan offices, or as secretarial assistant in large parish. Address D-420, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, EXPERT. Desires change, excellent credentials. Address O. C. M-370, care OF THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES position; Churchman. Received training in boy choir work and mixed choir work in New York City. Best of references. Address B-417, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, ENGLISH Cathedral trained, desires position. Thoroughly experienced; exceptional references. Address C-100, care OF THE LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED AS PARISH WORKER. Communicant, middle aged. Nine years' experience as visiting nurse and social worker. Could bring car. Will go anywhere; minimum \$1200 and rooms. Address inquiries to the Rev. JOHN W. GUMMERE, Saint Andrew's Rectory, Mount Holly, N. J.

POSITION WANTED—SEPTEMBER OR before, as housekeeper, house-mother, chaperon or charge of infirmary. Church school, boys or girls. Teach calisthenics, physiology, hygiene, and Religious Education. Graduate nurse and trained Church worker. South or west preferred. Best references. Address P-419, LIVING CHURCH, Milwaukee, Wis.

ALTAR FURNISHINGS

THE WARHAM GUILD WILL FORWARD on application, free of charge, a descriptive catalogue of Albs, Gowns, Surplices, Cassocks, etc. Also "Examples of Church Ornaments" which illustrate metal work, and a leaflet describing St. George's Chapel, Wembley Exhibition, which has again been furnished by The Warham Guild. All work designed and made by artists and craftsmen. THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

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ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTERS IN CHARGE ALTAR BREAD.

PRIESTS' HOSTS—PEOPLE'S PLAIN and stamped wafers (round). ST. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00. Post free. MOWBRAY'S, 28 Margaret Street, London, W. 1, and Oxford, England.

ALTAR GUILDS, PURE LINEN FOR ALL Church uses. Wholesale prices. Special 36 inch, 1800 universally liked for fine Surplices at \$1.25 per yard. Write for samples. MARY FAWCETT, 115 Franklin St., New York City.

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished and richly chased, from 25% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

ORGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and read organs of highest grade and sell direct from factory saving you agent's profits.

SPECIAL TRAINING IN THE CULTURE OF boys' voices. Booklet and list of professional pupils on application. Address Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West 91st Street, New York.

MISCELLANEOUS

BARGAIN AT \$2,600. ODELL ORGAN, three manuals, 32 speaking stops. Available July 1st. Requires space 12 x 20 x 28 feet. For further particulars inquire of CLEMENT CAMPBELL, 115 East 74th St., New York City. Telephone, Butterfield 2590.

RETREATS

A RETREAT FOR WOMEN WILL BE HELD at Kemper Hall, Kenosha, Wis., beginning Monday evening, June 15th, and closing Friday morning, June 19th. Conductor: the Rev. McVeigh Harrison, O.H.C. THE SISTERS OF ST. MARY.

RETREAT FOR PRIESTS, HOLY CROSS, West Park, New York. Conducted by the Rev. C. F. Sweet; beginning on Monday evening, September 21st, closing on Friday morning, September 25th. No charge. Address Guest MASTER, Holy Cross, Ulster Co., West Park, New York.

RETREAT FOR LAYMEN WILL BE HELD, God willing, at Holy Cross, West Park, New York, beginning on Saturday evening, July 4th, and closing Monday morning, July 6th. It is hoped that a number of laymen can come before the Retreat and spend Independence Day at Holy Cross. All who desire to remain will be welcome to do so. No charge. Apply to GuestMASTER, Holy Cross, Ulster Co., West Park, New York.

CONNEAUT LAKE CONFERENCE

THIS CONFERENCE OFFERS SPECIAL opportunities for combining recreation, Church instruction, and the development of the spiritual life. The presence of the Cleveland Symphony Orchestra and the rendition of our oratorios offer unusual musical attractions. The dates are from July 6th to 17th. For full particulars address MISS CHARLOTTE E. FORSYTH, 325 Oliver Avenue, Pittsburgh, Pa.

VACATION CAMP CONFERENCES

For All

OLDER BOYS OF THE CHURCH

(Over 15 and under 21 years of age)

June 29th to July 11th—at Camps:

Bonsall, Kelton, Pa.

Carleton, Allegany State Park, Red House, N. Y.

Finney, Little Switzerland, N. C.

Houghteling, Twin Lake, Mich.

Morrison, Waterloo, Iowa.

Tuttle, Springfield, Mo.

July 4th to 16th—at Camp:

Kirk, Morro, Calif.

July 20th to August 1st—at Camp:

Gardiner, Fitzwilliam, N. H.

August 3d to 15th—at Camp:

John Wood, Delaware, N. J.

For other information, rates, and registration cards address:

BROTHERHOOD OF ST. ANDREW

202 South 19th Street Philadelphia, Pa.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

SUMMER RESORTS

CANTERBURY PARK, MICH. (NEAR LUDINGTON). Forty lots on Big Star Lake, originally reserved for an Episcopal Chautauqua and Summer Resort (but not completed on account of death of promoter) are offered at \$100.00 per lot, 50x75 feet. Terms \$25.00 down, balance \$5 per month for fifteen months, no interest.

Reached by Pere Marquette Ry., Steamship lines to Ludington, Mich., and by two state highways for autos.

Income from sale of lots, conveyed by will to a large Episcopal Church in Chicago.

About 30 miles from Camp Houghteling recently acquired by Brotherhood of St. Andrew, for the older boys of the Church. Address G. A. C-391, care of THE LIVING CHURCH, Milwaukee, Wis.

HEALTH RESORT

ST. ANDREW'S REST, WOODCLIFF LAKE, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMEN.

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

Lunenburg, Vt.

THE HEIGHTS HOUSE, LUNENBURG, VT., in the vicinity of the White Mountains; Freedom from Hay fever; A refined homelike hotel with reasonable rates. Booklet—A. J. NEWMAN, Prop.

New York City

HOLY CROSS HOUSE, 300 EASTFOURTH Street, New York. A permanent boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6.00, per week including meals. Apply to the SISTER IN CHARGE.

FOR RENT

THE CHURCH CLUB FOR WOMEN, 130 East 57th Street, New York, N. Y., offers attractive rooms from June 15th to September 1st for \$12 to \$18 a week.

FOR SALE

GOOD PIPE ORGAN FOR SALE. 3 manuals, 64 stops, immediate possession. Address CHURCH OF THE HOLY TRINITY, 137 Montague Street, Brooklyn, N. Y.

CHURCH SERVICES

Cathedral of St. John the Divine,

Amsterdam Ave. and 111th Street

Sunday Services: 8, 10, and 11 A.M.; 4 P.M.

Daily Services: 7:30 and 10:00 A.M.; 5 P.M.

(Choral except Mondays and Saturdays)

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. H. PERCY SILVER, S.T.D., Rector

Sundays: 8, 10, 11 A.M.; 4 P.M.

Noonday Services Daily 12:20.

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.

Sundays: 7:00 A.M., Mass for Communions

" 11:00 A.M., Sung Mass and Sermon

" 8:00 P.M., Choral Evensong.

Daily Mass at 7:00 A.M. and Thursday at 9:30.

Friday, Evensong and Intercessions at 8:00.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau.

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the *Morehouse Publishing Co.*, Milwaukee, Wis.]

Brentano's. Fifth Avenue and 27th St., New York, N. Y.

Verses by the Way. Second Series. By James Henry Darlington, Bishop of Harrisburg. With Forewords from his friends Henry Van Dyke and Edwin Markham. Price \$1.50.

E. P. Dutton & Co. 681 Fifth Ave., New York, N. Y.

When We Were Very Young. By A. A. Milne. With over 130 drawings by Ernest H. Shepard. Price \$2.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

Saint Madeleine Sophia. Foundress of the Society of the Sacred Heart. 1779 to 1865. By Maud Monahan. With a Preface by His Eminence Cardinal Bourne, Archbishop of Westminster. Price \$1.25 net.

The Faculty of Communion. By Edith Lytleton, author of *Alfred Lytleton: An Account of His Life*. Price \$1.50 net.

Little, Brown & Co. 34 Beacon St., Boston, Mass. *The Cobweb*. By Margaretta Tuttle. Price \$2 net.

Stolen Idols. By E. Phillips Oppenheim. Price \$2 net.

Charles Scribner's Sons. 597 Fifth Ave., New York, N. Y.

The Historical Development of Christianity. By Oscar L. Joseph, Litt.D., author of *The Dynamic Ministry, Freedom and Advance*, etc., etc. Price \$1.50.

The Curriculum of Religious Education. By William Clayton Bower, professor of Religious Education in the College of the Bible, Lexington, Kentucky. Price \$2.25.

A Way to Peace, Health, and Power. Studies for the Inner Life. By Bertha Condé, author of *The Human Element in the Making of a Christian*, etc. Price \$1.50.

S. P. C. K.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

Via Mystica. A Devotional Treatise on the Life of Prayer. Based upon the Song of Songs. By the Rev. Jesse Brett, L.Th.

Standard Publishing Co. Cincinnati, Ohio.

Standard Bible Story Readers. The Primer. By Lillie A. Faris, first grade critic teacher, College of Education of Ohio University, Athens, Ohio. Illustrated by O. C. Stember and Bess Bruce Cleveland.

Arthur H. Stockwell. 29 Ludgate Hill, E. C. 4, England.

The Historical Truth of the Book of Genesis. Being a Study in the Problem of the Pentateuch. By William Lowndes, M.A. Volume 1.

BULLETINS

The New York Protestant Episcopal City Mission Society. 38 Bleeker St., New York City. *Ninety-third Annual Report, 1924*.

PAMPHLETS

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

George Washington. Leader of Men, Communicant of the Church, Soldier and Servant Series. Publication No. 138. March, 1925. Quarterly 25 cts.

From Rt. Rev. A. C. A. Hall, D.D., LL.D. Bishop's House, Rock Point, Burlington, Vermont.

Sane Catholicism. A Charge by the Rt. Rev. A. C. A. Hall, D.D., LL.D., Bishop of Vermont. Delivered at the Annual Convention of the Diocese, May, 1925.

Unitarian Laymen's League. 7 Park Square, Boston 11, Mass.

American Unitarian Association. One Hundredth Anniversary, 1825-1925. Tuesday, May 12, 1925, Boston, Mass.

The Alliance. A Great Missionary Enterprise. By Edward H. Cotton.

FOND DU LAC GOLDEN JUBILEE

FOND DU LAC, WIS.—The golden jubilee of the Diocese of Fond du Lac will not be held at any one place nor at any one time, but will take a week and be at several places. The celebration is to begin with a solemn Evensong in the Cathedral at Fond du Lac, June 8th, at which time the Rt. Rev. W. W. Webb, Bishop of the neighboring Diocese of Milwaukee, will preach. At this time the adjourned sessions of the Diocesan Council will be resumed.

On the next morning there is to be a solemn Eucharist at which the Council will make a corporate communion. Afterwards is the commencement of Grafton Hall, at which the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of Chicago, is the speaker. This is followed by a luncheon, at which a number of addresses are to be made.

Four o'clock Tuesday finds the celebration at Ripon, where Evensong is to be said, and a paper read. Dinner is at Oshkosh at seven, as is the next day's Eucharist and Morning Prayer. Luncheon with addresses is in Appleton and dinner in Green Bay.

There are two Eucharists on Thursday. St. Barnabas' Day: the first at Green Bay, and the second at Oneida at a meeting of the Woman's Auxiliary. Dinner and Evensong are at Sheboygan.

Starting the day with a celebration of the Eucharist and Morning Prayer at Sheboygan, the pilgrimage continues to Sheboygan Falls for luncheon and to Plymouth for dinner. The final service of the week is a choral Eucharist, with corporate communion at Plymouth on Saturday morning. A number of eminent speakers and essayists are to present matters of historical and general interest at the various services and other gatherings.

Diocesan Conventions

DR. STIRES ELECTED COADJUTOR OF LONG ISLAND

BROOKLYN, N. Y.—The Rev. Ernest Milmore Stires, S.T.D., L.H.D., D.C.L., rector of St. Thomas' Parish, New York City, was elected Bishop Coadjutor of Long Island on the first day of the Diocesan Convention, held in the Cathedral of the Incarnation, Garden City, May 26th. The election came on the fifth ballot.

Although obviously a sick man, the Rt. Rev. Frederick Burgess, D.D., Bishop of the Diocese, came to the Cathedral for the Convention, and, shortly before the procession entered the chancel, went to the episcopal throne, supported by his son, the Rev. George Burgess, and Archdeacon Duffield. He gave the absolution, and was assisted to the altar, where he said the canon and administered the sacrament to several of the clergy in the sanctuary. He gave the blessing from his place in the sanctuary.

When the Convention was called to order, the Bishop very briefly expressed the hope that a coadjutor would be elected at once, and stated that the coadjutor's duties would be arranged in conference. He then called the Rev. Dr. Jones to the chair and left the Cathedral to which he did not return during the Convention.

Refusing to heed the Rev. J. Howard Melish, who desired delay until fall, the Convention voted to proceed with the election. The Bishop's formal request for a coadjutor was read, and the Convention voted a salary of \$10,000 for the coadjutor. Twenty clergymen were placed in nomination, and four others received votes during the balloting, Dr. Stires received a majority of the lay ballots in the fourth ballot, to which the clergy concurred in their fifth.

The voting for the principal candidates was as follows:

	1	2	3	4	5
	C L	C L	C L	C L	C L
Rt. Rev. H. Shipman, D.D.	8	8	9	10	8
Rt. Rev. N. S. Thomas, D.D.	10	7	13	9	10
Rev. Ernest M. Stires, D.D.	16	3	19	14	24
Rev. Robert Rogers, Ph.D.	16	11	16	10	14
Very Rev. O. F. R. Treder, D.D.	6	5	2	3	3
Ven. Roy F. Duffield	34	14	46	17	43
Rev. Frank M. Townley, D.D.	3	7	—	3	2
Rev. J. C. Jones, D.D.	11	3	6	2	6
Rev. F. W. Norris, D.D.	1	3	1	2	—
Rev. St. Clair Hester, D.D.	3	2	1	2	—
Rev. John Williams	2	2	1	1	—
Rev. F. W. Creighton	5	2	3	1	—
Rev. George Craig Stewart, D.D.	4	1	1	2	—

Other clergymen receiving votes during the balloting were the Rev. Messrs. Philmon T. Sturges, Jacob Probst, Wallace J. Gardner, D.D., Francis V. Baer, H. C. Swentzel, D.D., Charles H. Webb, C. R. Stetson, D.D., Z. B. T. Phillips, D.D., George W. Eccles, C. A. Brown, William R. Watson, and Ven. Charles G. Clark.

The Rev. Dr. Stires was born in Norfolk, Va., in 1866. He is a graduate of the University of Virginia and of the Virginia Theological Seminary. He was awarded the degree of Doctor of Divinity by Trinity College, that of Doctor of Laws by Kenyon College, and that of Doctor of Canon Law by King's College, Halifax. He was ordained to the diaconate in 1891 by Bishop Whittle and to the

priesthood by Bishop Randolph in 1892. His first work was at West Point, Va., whence he went to the Church of the Good Shepherd, Augusta, Ga. He was rector of Grace Church, Chicago, from 1893 to 1901, in which latter year he became rector of St. Thomas' Church, New York City. He has been a deputy to the General Convention from 1910 to 1922 and was recently reelected to represent the Diocese of New York in the Convention of 1925. He has been a member of the Board of Missions since 1900, of the National Council of the Church since 1919. He is a trustee of the Cathedral of St. John the Divine. During his administration of St. Thomas' Parish the present \$2,000,000 church building has been erected on Fifth Avenue.

When reached by telephone at his summer home at Bolton Landing, N. Y., on Lake George, Dr. Stires said:

"It is impossible for me to tell you on a moment's notice whether I will accept or not. I hope to come to New York within a day or two and I am very anxious to have a talk with Bishop Burgess. I shall have to think it over for several days before I can decide what to do.

"It came out of a clear sky. No one on Long Island had ever discussed it with me, and that makes me quite happy. It fills a man with a sort of intense humility to have such a thing happen to him.

"I profoundly appreciate the great honor, but it is impossible for me to know at this time whether I will accept."

There were several other matters of interest at the Convention. The Rev. Robert Rogers, after twenty-five years of service, asked that he be not reelected secretary of the Diocese. The Convention gave him a vote of thanks for his long service, and elected the Rev. J. Henry Fitzgerald secretary.

VIRGINIA ELECTS DR. TUCKER COADJUTOR

FREDERICKSBURG, VA.—The annual Council of the Diocese of Virginia, held May 26th and 27th, at St. George's Church, Fredericksburg, proved to be one of the most important meetings of the Council that has been held in recent years.

Prior to the Council a preliminary meeting was held on Tuesday afternoon, the purpose of which was to consider the report presented by the committee appointed last year to consider methods of laying parish apportionments. This meeting lasted the whole afternoon and a full discussion was given to the subject as time would allow.

The matter of greatest importance to the Diocese was the election of a Bishop Coadjutor, which occurred on Wednesday afternoon. The Rev. Beverley D. Tucker, Jr., D.D., rector of St. Paul's Church, Richmond, the Rev. Ernest M. Stires, D.D., rector of St. Thomas' Church, New York, and the Rev. Frederick D. Goodwin, rector of Cople, Lunenburg, and North Farnham Parishes, in Westmoreland and Richmond Counties, and at present the Field Secretary for Rural Work of the National Council, were nominated. Dr. Tucker received a majority of the lay votes on the first ballot and on the third ballot he received a concurrent majority of both clergy and laity, the final vote standing for the Rev. Dr. Tucker 44 clerical and 44 lay votes, for the Rev. Dr. Stires, 23 clerical and 20 lay, for the Rev. Mr. Goodwin 2 clerical and 4 lay, for the Rt. Rev. H. St. George Tucker, D.D., 3 clerical. Dr. Tucker has not yet announced his decision as to this election.

The Rev. Beverly Dandridge Tucker, Jr., D.D., is the son of the Rt. Rev. Beverly D. Tucker, D.D., Bishop of Southern Virginia, a brother to the Rt. Rev. Henry St. George Tucker, D.D., former Bishop of Kyoto, and to the Rev. Messrs. Herbert N. Tucker and Francis B. Tucker. He was born at Warsaw, Va., February 4, 1882. His collegiate training was at the University of Virginia and at Oxford University, England, and his theological training was at the Virginia Theological Seminary, which institution made him a Doctor of Divinity in 1920.

His father ordained him to the diaconate in 1909, and Bishop Randolph, of Virginia, to the priesthood later in the same year. His first work was the cure of St. James' and St. Luke's Parishes, Mecklinburg County, Va. In 1911 he was called to St. Paul's Memorial Church, University, the student church of the University of Virginia. In 1920 he became Professor of Pastoral Theology in the Virginia Seminary, but left to accept a call, in 1923, to St. Paul's Church, Richmond, Va. During the war, Dr. Tucker was Chaplain and First Lieutenant, 17th U. S. Engineers, and at the A. E. F. Base Hospital No. 41. He was recently chosen to be a field secretary of the National Council.

An important matter acted on by the Council was the establishment of five new parishes in the Diocese, formed in each

It was announced that, by the will of the late Mrs. J. Herman Aldrich, the Diocese receives her summer home at Sag Harbor, L. I., to be used as the summer home of the Girls' Friendly Society.

The Convention refused to adopt canons that would disfranchise certain non-parochial members of the Diocese, and defeated resolutions permitting women to be delegates to the Convention.

The deputies to the General Convention are the Rev. Messrs. Robert Rogers, Ph.D., J. Clarence Jones, S.T.D., Frank W. Creighton, and the Ven. R. F. Duffield, all of Brooklyn, the Hon. William J. Tully, Locust Valley, Raymond F. Barnes, Brooklyn, William M. Baldwin, Garden City, and O. S. Seymour, Far Rockaway. The alternates are determined by the secretary of the Convention after a study of all the ballots.

case by the division of old parishes. Charlottesville and its surrounding territory was set apart as Monticello Parish; St. Paul's, Ivy Depot, as Ivy Parish; the section commonly known as the University Missions in the Ragged Mountains became McIlhany Parish. In Henrico County the eastern end of the county and parish was set apart as Varina Parish, and the western end as Tuckahoe Parish with St. Stephen's Church, Westhampton, as its parish church. The establishment of these new parishes is a matter of far more than historical interest as by their erection the territory of the old overgrown parishes of Henrico County and Fredericksville and St. Anne's in Albemarle has been cut up into parishes of more easily workable size and thereby the definite responsibility of ministration more definitely fixed. The Church in this Diocese has grown to its present strength in large measure because of the system which has been in existence from the beginning whereby the rector and vestry of each parish have the responsibility, as well as the privilege, of ministering to all the people who live within its geographical bounds, and parish lines, instead of being, as sometimes said, the historic relics of a former day, are of vital importance as marking the point to which the responsibility of ministration and service of the local congregation extend.

Another matter of interest was the presentation to the Diocese and its acceptance of a memorial to the late Bishop Gibson in the form of a shrine for open-air worship at Orkney Springs, to be known as the Shrine of the Transfiguration. The shrine, which is of stone and will be filled with memorials, has been built by the Rev. Edmund L. Woodward, in large part by the work of his own hands, and the whole property has been conveyed by the Rev. Mr. Woodward and Mrs. Woodward to the Diocese. It will be of great use in providing a beautiful place of open-air worship at the summer resort where Bishop Gibson spent his vacation during many summers. The shrine is to be consecrated by Bishop Brown on August 6th.

The deputies to the General Convention are the Rev. Messrs. Berryman Green, D.D., G. MacLaren Brydon, W. D. Smith, D.D., and W. H. Burkhardt, D.D., and Messrs. John Stewart Bryan, and Rosewell Page, the Hon. R. Carter Scott, and Mr. Robert Beverley. The alternates are the Rev. Messrs. J. F. Ribble, D.D., J. Y. Downman, D.D., Jos. B. Dunn, D.D., G. Freeland Peter, and Dr. Jas. H. Dilard, Messrs. Lewis C. Williams, John M. Taylor, and Dr. W. R. Jones.

NEW HAMPSHIRE CONSIDERS RELIGIOUS EDUCATION

NASHUA, N. H.—The matter of religious instruction in the several churches during school hours and counting towards graduation from grammar school and high school was the subject of a long and spirited debate, dealing with a resolution in favor of such weekday instruction introduced by the Rev. Ezra F. Ferris, Jr., of Manchester at the annual Convention of the Diocese of New Hampshire, held in Nashua, May 26th and 27th. The principle was generally accepted, but the best method of getting results, in view of the recently expressed opposition of the State Commissioner of Education, was earnestly discussed. The question was finally referred to the Department of Religious Education with instructions to report to the next convention.

The Bishop's address dealt largely with the matter of organization and coöperation with the agencies of the National Church. The hope of establishing a Cath-

edral as a center of diocesan activities was expressed by him. The Bishop was authorized to appoint an archdeacon and stated his intention of appointing the Rev. Arthur M. Dunstan, who is now Executive Secretary, to that position.

Reports from the two diocesan schools, Holderness and St. Mary's showed both to have a large attendance and to be in good condition. The trustees of St. Mary's are seeking to raise funds to replace inadequate buildings and have secured \$25,000 towards a \$40,000 objective with a promise of \$5,000 more when the \$40,000 is raised.

The deputies to the General Convention were elected last year and are as follows: the Rev. Messrs. Arthur M. Dunstan, John T. Dallas, D.D., Wm. Porter Niles, and G. LeV. Brine, D.C.L.; Messrs. John R. Spring, Edward K. Woodworth, Harry H. Dudley, and Dr. Louis W. Flanders. The alternates are the Rev. Messrs. Joel F. Sheppard, William H. Gilson, Samuel S. Drury, D.D., and John A. Chapin; Messrs. Joel F. Sheppard, William H. Gilson, Dr. Edward C. Godfrey, and Mr. Robert J. Peaslee. Mr. Sheppard having resigned, Mr. W. J. Flint was chosen alternate in his place.

MARQUETTE'S ADVANCE

MARQUETTE, MICH.—The annual Convention of the Diocese of Marquette, which met in the Cathedral on May 26th, was the cause of much rejoicing because, 1. The episcopal endowment fund of \$100,000 has been practically completed, there remaining only about \$5,000 to raise; 2. the program for the Diocese as outlined for 1926 is to put forth every effort to become financially independent of the National Council; 3. pledges from parishes and missions have assured the erection of the memorial altar in the Cathedral to the late Rt. Rev. G. Mott Williams, D.D.; and 4. the missionary field is fully manned and only one parish vacant which will soon be filled. The Bishop has a number of applications for work in the diocese; and with the rapid growth of the missionary work more clergy may soon have to be added to the staff. The situation will be relieved somewhat by the two ordinations that are to take place in June.

Following the convention the clergy went in automobiles to the Doe Lake Lodge, where was held the fourth Doe Lake Conference, the clergy being the guests of the Bishop for two days.

The deputies to the General Convention are the Very Rev. George S. Southworth, Marquette, the Rev. Messrs. R. F. McDowell, Sault Ste. Marie, Canon C. G. Ziegler, Ishpeming, and A. I. E. Boss, Escanaba; Messrs. C. J. Shaddick, Ishpeming, W. G. Mather, Ishpeming, A. E. Miller, Marquette, and A. H. Ryall, Escanaba. The clerical alternates are the Rev. J. E. Crosbie, Iron Mountain, the Ven. Wm. Poyseor, Crystal Falls, the Rev. Messrs. C. L. Attridge, Houghton, and the Rev. P. C. Bailey, Calumet. The lay alternates are to be appointed by the Bishop.

BETHLEHEM CONVENTION

EASTON, PA.—The annual Convention of the Diocese of Bethlehem, met in Trinity Church, Easton, May 26th.

Bishop Talbot reviewed the progress of the Church, both at home and abroad, and came to an optimistic conclusion. He rejoiced that in his Diocese great unanimity of spirit and effort existed. He concluded by saying, "As long as I remain your bishop, I shall do my best to stand for the fullest degree of lawful liberty, but I shall also do my best to uphold and maintain the teachings and standards of this Church, and I know that you will give me your moral and spiritual support in this endeavor."

Bishop Sterrett, in his address, dis-

cussed briefly the problems of religious training of the children, the narcotic danger, and the foreign-born. He said in part:

"The large number of children in industrial, but more especially in rural communities, who are without Christian nurture or religious influence of any kind, presents not only a virile challenge, but a problem seriously complicated by the indifference of parents and others to the far reaching danger involved. That the alarming advance in juvenile delinquency with its ominous foreshadowings of moral and spiritual decay, bears a sobering relation to the increasing number of children who are deprived of all religious training, cannot well be doubted, and nothing would seem more clear than that the remedy is to be found not so much in punitive legislation, as in the determined effort to bring all our children under some kind of Christian influence."

The deputies to the General Convention are the Rev. Messrs. W. N. Weir, Sayre, F. A. MacMillen, Reading, the Very Rev. Howard W. Diller, Pottsville, and the Rev. F. L. Flinchbaugh, D.D., Wilkesbarre; Chancellor R. A. Mercut, Towanda, Cornelius Comegys, Esq., Scranton, W. J. Trembath, Esq., Kingsford, and Col. C. J. Smith, Allentown. The alternates are the Rev. Messrs. James P. Ware, D. W. Gateson, R. P. Kretler, and S. E. Nelkirk; Messrs. A. N. Cleaver, Laurence Thompson, M.D., Leonard Peckett, and Laurence B. Jones.

VERMONT CONVENTION

BURLINGTON, VT.—The annual Convention of the Diocese of Vermont was held at St. Paul's Church, Burlington, May 27th. Bishop Hall delivered a triennial Charge at the opening Eucharist on what he termed Sane Catholicism, as distinguished from Undenominationalism and Modernism on the one hand, and from Romanism, with special reference to the cultus of the Reserved Sacrament on the other. The doctrinal aspect of this matter was discussed at some length.

Not much beyond routine business was done. A revised form of the seal of the Diocese was formally adopted, conforming to strict heraldic rules. A recommendation of a special committee appointed to consider the question in favor of making Burlington the permanent meeting-place of the Convention failed.

The deputies to the General Convention are the Rev. Messrs. Morgan Ashley, Rutland, G. L. Richardson, D.D., Burlington, W. J. Brown, Manchester Center, and E. M. Weller, Brandon; Messrs. Waldron Shield, Barre, J. D. Tanner, M.D., Burlington, S. W. F. Hamilton, M.D., Newport, and the Hon. Ernest W. Gibson, Brattleboro. The alternates are the Rev. Messrs. Frank J. Knapp, of Montpelier, J. G. Currier, Bellows Falls, J. E. McKee, Bennington, and W. C. Bernard, Brattleboro; and Messrs. J. S. Hill, M.D., Bellows Falls, Edwin B. Clift, M.D., Fair Haven, Guy Wilson, Bethel, and Herbert Congdon, Arlington.

EAST CAROLINA COLORED CONVOCATION

NEW BERN, N. C.—The annual Convocation of Colored Church Workers in the Diocese of East Carolina met in St. Cyprian's Church, New Bern, May 16th to the 19th, celebrating the sixteenth anniversary of the organization. The program included detailed discussions of the problems and plans of the Convocation, inspirational addresses, and a number of social features. The annual address of the Dean, the Rev. E. S. Willett, who is also field secretary for the colored work, was of particular interest, as it summed up the work of the churches during the year and outlined an ambitious plan for the extension of the work. Special addresses were made by the Rt. Rev. Thomas C. Darst, D.D., Bishop of the Diocese,

and the Rev. W. R. Noe, Executive Secretary. The Rt. Rev. H. B. Delaney, D.D., the negro Suffragan Bishop, celebrated the Holy Communion at the Sunday morning service, and confirmed a class presented by the rector of St. Cyprian's, the Rev. R. I. Johnson, at the Sunday evening service. The Rev. Messrs. J. B. Brown, and J. E. Holder were the convocational preachers.

The Convocation elected the Rev. J. W.

Herritage, D.D., as dean for the coming year, and relected the Rev. J. B. Brown, secretary. The Rev. E. S. Willett, who has served as dean for the past year, was congratulated upon his efficient administration. The Woman's Auxilliary of the Colored Convocation held special meetings, which were presided over by Mrs. F. W. Avant. The reports of the women showed that they had been very active during the year.

was a sacred fascination in witnessing from the back of the church the two rites simultaneously. Beneath all the contrasts of form and phrase there lay the palpable unity of Catholic worship. Was this impression a faint foreshadowing of ultimate reunion?

AMBASSADOR RECEIVES EVANGELISTS

On Monday afternoon, the American Ambassador, the Hon. Alanson Houghton, gave an informal reception at Crewe House to a party of twenty-four young evangelists, who are being sent this month, by the Church Army, to visit the United States and Canada at the invitation of American bishops.

The party, which is to study the American methods of evangelism, will start on June 1st from New York on a tour of the New England States extending to Portland. Much of the distance will be covered on foot.

Captain W. R. Davey said that the evangelists were living a gipsy life in England, travelling from place to place. The Church Army had a great deal to thank America for, as the finest evangelists the world had ever produced came from that country.

Ambassador Houghton, in reply, said he would not advise the party to try to cover the distances in a caravan, and recommended that in a country of such expanses more modern methods of transportation should be used. If he could be of any service to them, now or at any time, he would only be too pleased to do whatever he could. They went as friends of his, and he wished them God speed. He would be glad if, on their return, they would personally report themselves to him, as he would like to know what they thought of America.

GENERAL NEWS NOTES

During the last week of April there was held in St. Columba's College, Rathfarnham, near Dublin, the sixth of what are known as "Refresher Courses" for the Irish clergy.

The morning lectures and addresses on the Quiet Day were given by the Rev. H. E. Hubbard, Chaplain of Cheltenham College. The Refresher Course arose out of the Ex-Chaplains' Fellowship, and has come to be a bond of union between the clergy from all over Ireland. It is having a formative influence upon the Church in Ireland. In a kindly social atmosphere, the problems which confront the Church are discussed. From this, men catch fresh inspiration for their tasks; those attending being representative of all conditions of life in the Church of Ireland, a broad and tolerant outlook is secured.

A Requiem Mass, arranged by the University Society for Reunion, was sung last Saturday morning in the Church of St. Mary the Virgin, Oxford, for the late Patriarch Tikhon. The celebrant was the Rev. Claude Williams, with the Rev. A. N. Keedwell, of Keble College, as deacon, and the Rev. E. A. Berrisford, of Queen's College, as sub-deacon. Bishop Shaw, Archdeacon of Oxford, assisted pontifically. A short address was given by Father Basil Timothief, the official representative of the Russian Church in London, and after the service a special choir from St. Philip's, Buckingham Palace Road, London, sang the Russian Kontakion of the Departed.

The sixty-sixth anniversary of the English Church Union will be kept on Tuesday, June 16th.

The Holy Eucharist will be solemnly celebrated at eleven o'clock at St. Mat-

Forty-third Anniversary of the English Church Army

Anniversary of Archbishop Parker's Death—Germanos in Glasgow—Ambassador Receives Evangelists

The Living Church News Bureau
London, May 15, 1925

ON FRIDAY LAST, MAY 8TH, THE Church Army celebrated its forty-third anniversary. A great meeting was held in the afternoon in the Queen's Hall, London, with Sir William Joynson-Hicks, the Home Secretary, in the chair; and Mr. Baldwin, the Prime Minister, presided over another large gathering in the evening.

The Bishop of London, speaking in the afternoon, said that while they had the Church Army, the Church would never go to sleep. He looked on it as the spearhead of the Church all over the world. It was always ready for new ventures, and the last venture had been to gather together undergraduates of Oxford and Cambridge for week-ends in London.

Lord Daryngton presented the social report, which stated that the most striking development on the social side had been the establishment of "Church Army Housing, Limited," in which they were doing something definite to meet housing shortage. The idea was to stimulate local action by all the churches. They were now building houses in Willesden, and further schemes were on foot in Walworth, and Wandsworth. They would be let at low rents to large, poor families.

Sir William Joynson-Hicks testified to the value of the Church Army. The work of the Home Office, he said, would be ineffectual without its aid and that of kindred organizations. Having referred to the necessity for a girls' home in South London for probation work, the Home Secretary said there was a population of about 11,000 people in our prisons every day, and it remained with the remedial organization of the State, and the efforts of great religious organizations such as the Church Army, whether those people, when they came out of prison, should lead a new life.

Mr. Stanley Baldwin, at the evening meeting, said that he thought they were, perhaps, awakening more and more to the deeper spiritual impulses and to their importance in the life of the country. When the history of the Nineteenth Century came to be written, he believed there would stand out the names of two men, William Booth and William Carlile, who represented the spiritual revolt against the materialism of the industrial system, the spiritual revolt voiced before them by Ruskin and many another, against the ugliness of life in its sin and in its blind devotion to nothing but material progress. He always thought that if Preben-

dary Carlile had lived many centuries ago instead of today he would have been one of the first of the Franciscans. He represented to the country what the Church of England could do, and there had been no risk for him of sharing the fate that fell to John Wesley, and of another schism being unnecessarily caused among the people of God in this country.

The activities of the Church Army were innumerable—prisons, emigration, recreation and honest mirth, preaching—but, above all, coming to the rescue of fallen humanity. They went out to their work preserving that spirit of hope and happiness which was the motto of the Church Army. It showed that the more men would give their lives to service, and the more impossible the tasks they tried to achieve, the more was the grace given them in that fight, the brighter their faith burned, and the more they were able to radiate among those with whom they worked that spirit of confidence, hope, and happiness which the world needed and desired so much.

ANNIVERSARY OF ABP. PARKER'S DEATH

Sunday next will be the three hundred and fiftieth anniversary of the death, on May 17, 1575, in his seventy-first year, of Matthew Parker, Archbishop of Canterbury through one of the most critical periods of the history of the Church of England. The validity of Parker's consecration was for a long period the chief point of the Romanists' attack on the Catholicity of the Anglican communion. Parker's memory is somewhat overshadowed by the more romantic careers of Cranmer, Latimer, and other Reformation bishops, but with wisdom and patience he steered the Church of England through most troublous times, preserving her Catholicity and continuity, and saving her from becoming a mere Protestant sect.

GERMANOS IN GLASGOW

Archbishop Germanos, the Greek Orthodox Metropolitan of Thyateira, has been on a visit to Scotland, and on Sunday last celebrated the Liturgy of St. Chrysostom in St. Bride's Church for the Greek Christians in Glasgow. The Archbishop entered the church during the administration of Holy Communion at eight o'clock, and to avoid cancelling the full Sunday services at St. Bride's, the 9:30 Eucharist was celebrated at one altar at the same time as the Greek Liturgy was being offered at another altar. The celebrant explained the identity of the Faith which the two different rites and uses expressed. There were many communicants at both the English and the Greek services, and the latter was barely ended before the third Eucharist in English began. My correspondent adds that there

thew's Church, Westminster, and a sermon will be preached by the Very Rev. the Dean of Salisbury.

The annual meetings will be held the same day in the Church House, Westminster, in the afternoon and evening.

The Conference of Officers will be held on Wednesday, June 17th, when the subject for consideration will be The E.C.U. and its Relation to other Church Societies.

To commemorate the four-hundredth anniversary of Tyndale's translation of the New Testament, a service was held last Monday at the Church of St. Dunstan's, Fleet Street, London, in which par-

ish Tyndale ministered for a short period. The Rev. J. L. Evans, the rector, officiated, and an address was given by Sir George King. Sir George said that we did well to recall the memory of the man to whom, under God, we owed in larger measure than to any other single man our power of looking at the Word of God printed in our own tongue. How great a master of his mother tongue Tyndale was could be realized from the fact that, in the Authorized Version of the Bible, no less than eighty per cent. of the words came from his version. Other translators worked on the foundation he laid.

GEORGE PARSONS.

European Religious Movements from the European Aspect

The Little Flower of Lisieux—Portugal—An Old Catholic Conference

The European News Bureau
London, May 15, 1925

THE LIVING CHURCH OF MAY 2d, WITH its editorial on European Religious Movements has just reached me, and it is impossible for me to let it pass without comment.

I think that there is much to be regretted in that editorial. The impression it gives a Britisher is that there is a very marked cleavage between American and English Anglo-Catholics; whereas most English Anglo-Catholics (whether they be pro-Roman or anti-Roman where their own Church is concerned) always study Continental movements as a general whole not ignoring Rome and the revival that is going on in the Roman Church, there seems to be an appalling tendency in the American Church to foster any movement that may struggle along painfully in some out-of-the-way corner of Europe without realizing its true worth or worthlessness, while ignoring the great Latin Church altogether.

The Editor is in error when he claims *Una Sancta* to be the official organ of the High Church Movement in Germany. (I was under the impression that I had made this clear in a previous letter). The organ of the *Hochkirchliche Vereinigung* (High Church Union) is *Die Hochkirche*, which may be obtained from the *Geschäftstelle der Hochkirchliche Vereinigung*, Bomst, Grenzmark Posen, Germany, for a quarterly subscription of 1 gold mark, 20 pfennings. But, the High Church Union being largely a High Church Protestant affair and not sufficiently Catholic for some of its adherents, a split off from the main body took place and this branch came to be known as the *Hochkirchliche Oekumenisch Bund* (High Church Ecumenical Confederation). This published *Una Sancta*, (5 gold marks a year from the Bund, Charlottenburg 4, Kantstrasse 129 A), and is certainly by far the most preferable of the two bodies. It realizes what it wants, namely Catholicity, and is not merely out for frills. The unfortunate part is that there should have been a split in such a small body which might conceivably wreck the whole thing.

In the April number of the *Die Hochkirche*, there is a program of a High Church Day at Liessen, a small village. The time table was as follows: 10:30 *Beichte*, i.e. Confession; 11 Eucharist and

sermon. Afterwards there was breakfast. In the afternoon and evenings there were meetings for social intercourse. The chief thing about the morning program is that Confession is recognized. Does this mean what we mean by Sacramental Confession? Also, there was breakfast *after* the Eucharist, which looks as if Fasting Communion is the rule.

THE LITTLE FLOWER OF LISIEUX

The Editor is quite right when he says that Rome is making strenuous efforts to capture the Eastern Churches. I do not think, however, that she is being very successful. But far more important are her efforts for revival within her own fold, which I advise Americans not to ignore. By the time these lines are in print the Blessed Thérèse, the little flower of Lisieux, will have been canonized, the ceremony having taken place in Rome on Rogation Sunday. Americans coming to Europe this summer may visit with profit the quaint old Norman town of Lisieux either between July 4th and the 12th, or September 23d, and the 30th, when the good Normans will be keeping high festival over their little saint. They might do well to read the remarkable life of this charming child. Thérèse Martin was the daughter of very devout middle class parents, who were so devoted to Christ and His Church that they willingly surrendered their five daughters to the religious life. Thérèse was so imbued with the virtue of Holy Simplicity that she professed to be quite content to give her little soul to her Divine Lover, without any pretensions to do anything very great. In her charming and naive autobiography she wrote, "God has made many sorts of flowers, roses and daisies. Each in its place has its own kind of beauty. I do not aspire to do great things, to be a rose, but I can be a daisy." The insight into the life of a Carmelite convent is most illuminating, especially the stern discipline, and one cannot but admire the cheerful way in which this girl (who, with great difficulty, obtained a special Papal dispensation to enter at fifteen instead of waiting until she was twenty-one) followed out the harsh rule. Many of the stories are quite amusing, especially the one where Thérèse had to conduct a fat old sister, who was lame, into the refectory for meals. The old lady thought she would drop her and used to shout vociferously, but Thérèse never worried, but redoubled her vigilance and always, when the ordeal was over, and the old thing was safely stowed, gave her, her sweetest smile. Clergymen should find

much material for sermons from this book, and I am sure that the French who have taken this obscure nun as a model of sanctity will obtain much blessing, if they apply the lessons of her life to theirs. This is only one of the many symptoms of the revival of religion in France, the canonization has been allowed to proceed in an unusually short time.

PORTUGAL

The Lisbon correspondent of the *Nouvelles Religieuses* has sent his journal a most interesting account of the revival of the Roman Catholic Church in that country. If this be true, the news is most welcome. He says:

"The religious revival in Portugal becomes every day more intense, and more widespread. Activity is being stirred up more and more throughout the country in a decisive fashion. You can see every day numerous groups of men frequenting the sacraments. University students and the pupils of the *Lycees* at Lisbon Oporto and Coimbra, led by their professors are becoming the champions of the Catholic cause. In a word the Catholics are increasing their numbers and are showing an organized resistance against the attacks of a minority that has been victorious hitherto because it has met with no opposition. This organized defence shows a striking contrast to the coldness, apathy and futility of former years.

"Further, there exist other tokens which show that the night is approaching its end in Portugal. Public demonstrations on a grand scale have not only momentarily increased enthusiasm, but have left behind them permanent results, whose importance must dispel any doubts that may remain as to the moral regeneration of Portugal.

"The clergy and people of Braga were able to take a lead in the revival by the recent organization of a national Eucharistic Congress. When the idea was first discussed, people were afraid of the results. Many people prophesied a violent reaction on the part of the radicals. But the success of the undertaking surpassed the greatest hopes and proved that the anticlerical section of the nation had no power to frighten Catholics, nor to prevent the vast majority of the Portuguese people expressing freely its religious opinions. Lay newspapers estimated the numbers present at 200,000. The lectures and addresses were at once uplifting and practical, the enthusiasm great and the discipline perfect.

"Recently, too, the country celebrated the centenary of Vasca de Gama the great navigator. Although the ceremonies in this connection were directed by the government, the principal note of them all was plainly Catholic. All the great powers were represented, but the dominant foreign representative was Mgr. Tedeschini, the Papal Legate. Everyone, Monarchists, Republicans, Catholics, Protestants, Anticlericals, were captivated by his personality.

"Another event significant of the new era has been the spiritual uplift brought about by the celebration of the centenary of St. Thomas Aquinas. At Lisbon the festivities lasted three months. Throughout this time eminent men of science and letters, professors, lawyers, and doctors, gave a series of brilliant lectures in which they explained the profound influence of St. Thomas in the realm of learning. A corporate communion, at which the Papal Nuncio was celebrant, ended the festival and this communion was noteworthy for the number of men that approached the Holy Table.

"Another indication of Portugal's return to the famous traditions of her past is the foundation of two important colleges for foreign missions, whose head is the holy bishop of Meliapor. He has been especially appointed by the Holy Father at the request of the Portuguese Bishops, and

is the men best fitted by reason of his qualities, to hold such an office."

This is indeed welcome news of a great spiritual revival in the Roman Church which we should do well not to ignore.

AN OLD CATHOLIC CONFERENCE

There has just reached me a preliminary announcement of an Old Catholic Congress which is to be held at Berne from September 2d to the 5th. The subjects for discussion and the names of the principle speakers will be published later. The only services on the program are one at 8:30 in the morning of September 3d and a memorial service for the departed leaders of Old Catholicism at eight o'clock on the Friday morning. There is no mention of the word Mass, and one is left wondering whether these services are the principal service of the Catholic Church or not. The Bishop is Dr. Adolph K  ry,

and the president of the Berne committee, Dr. Rudolph.

In a message the Committee explains the *raison d'etre* of this congress. At the congress held at Cologne in 1913, it was proposed that a congress should take place every two years, but the war prevented this plan from being realized. The Old Catholics now think that the hour has arrived to invite the delegates of Old Catholic Churches and of other churches that are in friendly relations with them to confer with them at Berne. Everywhere the churches are in full activity. Old Catholicism will not remain behind. Its mission is to resume old, but now interrupted relations, to discuss new methods for a reunion of the Churches, and to form an alliance for common action to stimulate the different national Churches, and to propagate the aims of Old Catholicism. C. H. PALMER.

The Canadian Church Elects Two Members of Episcopate

The First Bishop of Cariboo—Canadian Delegation in England—Bishop Strachan School Chapel

The Living Church News Bureau
Toronto, May 28, 1925

ONE OF THE MOST GRATIFYING OF ECCLESIASTICAL elections took place in the Synod of Niagara, at Hamilton, Ont., on Thursday, May 14th, when the Very Rev. Derwyn T. Owen, rector of Christ's Church Cathedral, was chosen Bishop on the first ballot. The meeting of the Synod was probably the largest ever held, and there were few parishes which were not represented by both the clergy and the lay delegates.

The analysis of the vote showed the leading candidates to be as follows: The Very Rev. Dean Owen, 48 clerical, 44 lay delegates; the Ven. Archdeacon Perry, 12 clerical, 11 lay delegates; the Ven. Archdeacon Renison, 8 clerical, 3 lay delegates; the Ven. Archdeacon Mackintosh, 8 clerical, 5 lay delegates; the Bishop of Frederickton, 3 clerical, 1 lay delegate. Necessary to elect, 43 votes of the clergy, and 38 votes of the lay delegates.

His Grace, the Most Rev. George Thorneloe, D.D., Archbishop of Algoma, and Metropolitan of Ontario, conducted the election. In the forenoon the Holy Communion was celebrated and the Synod was called to order at one o'clock. His Grace, after outlining the procedure, addressed the meeting briefly. He referred to the qualities which one expected to find in a bishop. It was two o'clock before the balloting commenced, and it was nearly three o'clock when the task was completed. The result was not made known by the scrutineers until a half hour later, and when it was announced that Dean Owen had a majority over all on the first ballot, there was an outburst of applause which continued for several minutes.

His Grace called Dean Owen to the platform and officially declared him elected as Bishop of the Diocese. Dean Owen was much affected and spoke briefly, thanking the members for the confidence placed in him.

Bishop-elect Owen was born in Twickenham, England, and is forty-nine years of age. He was educated at Eastbourne, Toronto Church school, and in 1900 was ordained deacon, being a year later ele-

vated to the priesthood. For a short time he served as curate of St. John's Church, Toronto, and in 1901-2 was in England. In 1902 he was appointed to the curacy of St. James' Cathedral, Toronto, where he remained until 1908, when he was made rector of Holy Trinity Church, Toronto. He first came to the Diocese of Niagara in 1914, to succeed the Very Rev. Dean Almon Abbott as rector of Christ's Church Cathedral. He has long been recognized as one of the foremost clergymen of the Church of Canada, and is particularly well qualified to fill this important position.

The consecration will take place on St. John Baptist's Day, June 24th.

THE FIRST BISHOP OF CARIBOO

On Thursday, May 14th, the Synod of the Diocese of Cariboo met for the second time to try to elect a bishop. On the sixth ballot the object was declared to have been attained, the Rev. Walter Adams, M.A., of Croydon, England, being at the head of the poll. The Bishop-elect is no stranger to Canada, having spent several years from 1907 on, in missionary work in the Diocese of Qu'Appelle, to which he was sent by the committee in charge of the Archbishop's Western Canada Fund. He organized the District of Baring in 1907-08, and went to Whitewood in 1908 as vicar. In 1909 he became rector of Indian Head, then the see town of the Diocese. On returning to England to live, he was made Assistant Secretary of the Archbishop's Western Canada Fund, on behalf of which he travelled throughout the country, lecturing and preaching on Canada. He is one of the best informed men about Canada in England at the present time.

The outbreak of war causing an interruption in the operations of his committee, Mr. Adams accepted the appointment of Chaplain and Lecturer at St. Katharine's College, Tottenham, conducted by the Society for Promotion of Christian Knowledge. This position he relinquished in 1919, when elected to succeed Canon Maplesden as chief inspector of schools for the Diocese of Southwark. In this capacity he has had a marked influence in the matter of instruction in Bible knowledge.

Not only has Mr. Adams an expert knowledge of religious education, but he is described by all who know him as a good

preacher, an excellent teacher, a man of deep spirituality, and a man who combines keenness, enthusiasm, energy, and business ability with good judgment, courtesy, fairness of mind, and a great fund of humor.

Mr. Adams' early career may be summed up in a few words. At the University of Durham he was a Foundation Scholar and graduated with a First in Mathematics and the DeBury scholarship. He then studied theology and won the Van Mildert theological scholarship. On taking his M.A., he was elected to a University fellowship. During his student days he held a place on the University debating team and in the University's crew on the river. Between his college days and his coming to Canada he was successively curate in a Durham mining parish and senior curate, under Dr. Walpole, the present Bishop of Edinburgh, of Lambeth Parish Church. At the time his attention was turned towards the Canadian West, he was offered the professorship of Mathematics in the Bishop's University, Lennoxville, which he declined in order to take up missionary work, to which he has now again been called, at the age of forty-seven.

The date of consecration has not been announced.

CANADIAN DELEGATION IN ENGLAND

An important delegation from the Canadian Church has just arrived in England to confer with the new Council of Overseas Settlement of the Church of England, whose offices are 39 Victoria St., London, S.W.1, in all matters relating to Canadian migration, and to ascertain in what manner the Canadian Church can co-operate. The delegates are accredited to the Secretary of State for the Colonies by the Governor-General of Canada, Lord Byng, and to the Archbishop of Canterbury. The names of the members of the delegation are: The Bishop of Ontario, the Rev. Canon Vernon, W. G. Styles, Esq., and G. B. Woods, Esq.

The first sitting of the Conference was held at the Church House on Monday, May 4th. The Archbishop of Canterbury welcomed them, and the Bishop of London presided at the sitting, which was also attended by Dame Meriel Talbot, D.B.E., the Rev. Staunton Batty, O.B.E., Col. Sir Wyndham Deede, C.M.G., Malcolm L. Jones, Esq., O.B.E., of the Overseas Department of the Colonial Office, and Lt. Col. J. H. Stanley, C.B.E.

BISHOP STRACHAN SCHOOL CHAPEL

The corner-stone of the new chapel of the Bishop Strachan School, Toronto, was laid by the Bishop of Toronto, Friday afternoon, May 15th. This chapel has long been desired by the school, and plans for it were included in the new building where the school moved from College Street to its present home. The war supervened and the plans, like many others, had to be postponed. A very beautiful building is now rising on the south terrace of the school, designed by Messrs. Sproatt and Rolph. It is to be built of Credit Valley Stone, of many shades within, and cemented without according to the rubble design so artistically used in the Soldiers' Tower of Toronto University. It will be dedicated in the autumn.

VANCOUVER THEOLOGICAL COLLEGE

The annual meeting of the Board of Governors of the Anglican Theological College was held in the college in Vancouver on Wednesday, April 29th, with twenty-nine representatives present. Very

satisfactory reports were presented by the various committees. In addition to the sum of \$34,630 already on hand and invested, \$53,000 has been subscribed for the building of the new college at Point Grey, and it was decided that when \$100,000 is in sight, bids should be called for.

The Bishop of New Westminster was elected President of the College and Chairman of the Board in succession to the late Archbishop DuVernet, while the Bishop of Columbia succeeds Bishop de Pencier as Vice-President and chairman.

RADIO IN THE ARCTIC

The Rt. Rev. Dr. Lucas, Bishop of Mackenzie River, has just started in from Chipewyan to make his visitation of posts in the far north. As an indication of the betterment in the conditions under which our missionaries will carry on our work, the Bishop is taking in three radio sets; the most powerful set, which was presented by St. Jude's Church, Toronto, will go to Coronation Gulf; the second set, the gift of the Rev. F. E. Powell, of St. Barnabas' Church, Toronto, goes to MacPherston, while the third, given by a friend in Kitchener, will be installed at Chipewyan.

The above welcome addition to the mission equipment, together with the set obtained by Canon Vale at Hay River and the two Government wireless stations at Simpson and Aklavik, will bring the outside world into touch with all our missionaries in the Mackenzie River Diocese. Another set was also given to the Rev. Messrs. A. C. McCullum and W. A. Geddes, of the Diocese of Yukon, working at Herschel Island.

The Edmonton Journal has kindly promised to broadcast the news for the benefit of the Northern listeners in every Saturday evening, and they will include messages received from friends of missionaries throughout the Dominion.

THE CALEDONIA CATHEDRAL

On Sunday, April 19th, the new Cathedral of the Diocese of Caledonia, in Prince Rupert, B. C., was opened for services. The Rt. Rev. A. U. de Pencier, D.D., was present to dedicate the building and to preach.

After the most strenuous efforts on the part of the Church people of the city, who are neither numerous nor wealthy, there now stands a building in every way worthy of the Diocese. It was started during the time of the late Archbishop DuVernet, D.D., when the lower story, which now acts as a Parish Hall, was built. The Archbishop has also secured plans from Gordon and Helliwell, of Toronto, for the complete building, but, owing to the war and much financial depression, nothing was done towards the completion until last year, when a campaign for funds was instituted and the contract for the building let. There is a seating capacity of about five hundred, which can be increased largely, when circumstances demand it, by the lengthening of the building and by adding transepts. Even as it stands today, the interior especially is very beautiful and, when the fine stained glass windows in memory of the late Archbishop are installed in the chancel, there will be few places of worship in British Columbia which will equal it.

GENERAL NEWS NOTES

The Rev. Canon Walter M. Loucks has been appointed rector of the Church of the Holy Trinity, Toronto, in succession to the Rev. Louis R. Sherman, who becomes dean of the Cathedral in Quebec.

The death of Dr. L. H. Davidson, K.C.,

for many years Chancellor of the Diocese of Montreal, has already been reported in THE LIVING CHURCH. His funeral took place from Christ Church Cathedral, Montreal, in the presence of many hundreds of friends and associates, assembled to pay a final tribute to one who for many years of his long life had possessed the high regard and affection of his fellow citizens. Especially prominent in the congregation were members of the clergy and lay members of the Diocesan Synod, in which Mr. Chancellor Davidson had given such long and valued service, and members of the Bench and Bar of Montreal, to whom he had been an esteemed colleague.

The death of the Ven. Archdeacon Percy G. H. Robinson, at the rectory, Mackinac Island, Mich., is lamented by many Canadian Churchmen. The deceased was a brother-in-law of Col. Noel Marshall, of Toronto. Archdeacon Robinson was born and educated in England, but lived in Michigan most of his life. The late Archdeacon Robinson had the distinction of being one of the original men to join the Canadian Northwest Mounted Police. Following five years' service with this body, he came to Ontario, where he entered the ministry, and for ten years served as a minister in Northern Ontario under Bishop Sullivan. He then went to the United States. He was a frequent visitor to Toronto, and preached in several churches there on his visits.

On Sunday, May 10th, the fortieth anniversary of St. Paul's Parish, Brockville, was celebrated with the Rev. Principal O'Meara as the special preacher. Just forty years ago to the very day, his father, the late Canon O'Meara, of Port Hope, held the first services in the Town Hall for some forty families, who constituted the original congregation. On the following Sunday Archdeacon Dobbs, who had been rector for twenty-three years, preached to large congregations, and on Monday evening following, a congregational reunion was held, when some twenty-two of the "originals" were present, including Judge Reynolds and Miss Kate Grothers, who have been on the staff of the Sunday School since its inception.

For the third time, the choir of St. Matthew's Church, First Avenue, Toronto, has won the Spectator Challenge Shield at the Hamilton Elsteddoff, which was held on Saturday evening, May 9th. Mr. J. W. Donson is the organist and choirmaster.

The Rev. Canon Plumtree, rector of St. James' Cathedral, Toronto, has been elected president of the Social Service Council of Ontario. This organization represents all the social service agencies of the Province.

St. Mark's Church, Hamilton, Ont., has just opened a beautiful parish hall. It is in memory of the late Canon R. G. Sutherland, founder and first rector of the parish.

Impress Present-day Civilization Through Service and Sacrifice

Cathedral Girls' Friendly—Bishop Babcock's Address

The Living Church News Bureau
Boston, May 29, 1925

SERVICE AND SACRIFICE IS THE ONLY WAY by which the Church of God is going to impress the civilization of this day," declared the Rev. Henry K. Sherrill, rector of Trinity Church, at the annual service of presentation for the United Thank Offering at the Cathedral last week.

The Holy Communion was celebrated by Dean Rousmaniere in the morning at ten o'clock. In the afternoon a meeting was held in the crypt and was addressed by Deaconess Elizabeth Fuller, one of the Thank Offering representatives in China. Mrs. John Hurd, of Jamaica Plain, presented the offering, which was \$12,355, making a total for three years, of \$41,877, as against \$41,251 three years ago.

The Rev. Mr. Sherrill, in speaking in the morning on a modern emphasis on money, said in part:

"We seem to have got in the atmosphere of machinery in a materialistic civilization, with great schemes of organization, and we talk much of publicity and propaganda. We put things on the basis of big business. The effect seems to be a wrong emphasis. In the first place, we give the impression, wrongfully, that in reality we care more for people's money than we do for their souls. . . . We need to get back to a real sense of perspective, to the real gospel of Jesus Christ, which seems to me to be this: That the only way the Church of God is going to impress the civilization of this day is by means of service and sacrifice. If gifts of money come through love of the Master, and if they mean self-sacrifice, they are one of the best means of showing our love

and interest in the gospel of Christ. When the gifts come from thankful hearts they bless those who give, as well as the Church that receives. If we love people and we try to live the Christian life first, then will come other things which are important."

CATHEDRAL GIRLS' FRIENDLY

The local chapter of the Girls' Friendly Society at the Cathedral has an enviable record of service each year. The following paragraphs from its annual report may prove not only of interest but also of help to more than one local chapter, as a norm for its service during the coming year. The secretary, Miss Linda Campbell, writes:

"We now have about 110 members and associates and a Probationers' class of about ten, seven of whom were admitted tonight. We are also starting a candidates' class and hope to have a junior group in the fall. This winter we have had several current events talks by Mrs. Webber, also a class on the mandolin and ukulele, which has been very much enjoyed. During Lent we had a service every week led by Mr. Walton, and four Bible talks by Miss Bacon. We also made four layettes for a mission down South. Last year we took in \$1,483.68 and paid out \$1,136.68. Our gifts included the following: to the Floating Hospital, Dr. Grenfell; Support of Two French Orphans; Neighborhood Kitchen; Missions; Cathedral Pledge; Flowers for the Altar; Cathedral Library; Holiday House; Washington National Center. We also distributed Thanksgiving and Christmas baskets and flowers to our sick members. We have interesting lectures on travel and books from time to time. Miss Davis, who is chairman this year, has done excellent work, and is now in charge of a group who assist Mr. Bentley in his services in the hospitals. This is a result of the Toc H talks at the Young People's Conference, and a desire to help outside our own group. The

Girls' Friendly Society has high ideals and stands for the best and we would like to feel that there is a place for every young woman in the Cathedral within our Society. We want to have the privilege of helping in the work of this great church."

BISHOP BABCOCK'S ADDRESS

Much interest has been expressed in the diocese over an address Bishop Babcock recently gave at the anniversary service of the Church of the Ascension, Fall River. It is an open secret that the Church in Fall River has had a more consistent development than in any other city in the diocese, with the exception of Boston. In interpreting this he said:

"The history of our church in Fall River is one of exceptional missionary enterprise. These parishes started in humble ways. All of them at the beginning were aided missions. But from the start they worked to become self supporting. The Ascension and St. John's at first met in little halls. St. Mark's began in private

houses. St. James had an equally modest beginning, while St. Stephen's started in a paint shop, then transferred to a barn, and later worshipped in a basement.

"One thing which has characterized the Fall River churches has been unity. The people have worked enthusiastically, side by side, heart to heart. They have given their best to the Church. They have lived on friendly terms with other congregations. They have contributed generously to the Church's needs. They have worked hard in the church's activities, and they have thus stimulated their clergy and given them inspiration. Of all the Church fields in the diocese the Fall River Church clergy have been most uniformly successful.

"During all these years there have been many periods of depression in manufacturing. Strikes were not infrequent in some periods. The city has been disturbed by dullness in business, but our churches under all conditions have maintained their services and steadily made advance."

RALPH M. HARPER.

The coronation was distinguished by an elaborate processional, based upon the legend of the Holy Grail and the crowning of Sir Galahad as King of Sarras and Patron Knight.

This was the second time for Alder Jenkins to be crowned King in New York City, since this honor came to him once before when he was chosen by the Grace Chapel Court for coronation. Election, which comes by the vote for the Knight's degree, is accorded to a member of the Order who has distinguished himself in athletics, school activities, and right living, and possesses the qualities of leadership.

THE CHURCH ARMY CRUSADERS

Captain B. Frank Mountford, advance guard of the twenty-four Crusaders of the Church Army of Great Britain, twenty-two of whom arrived on the *Carmania* last week, preached on Sunday morning in St. Mary's Church, Manhattanville, the Rev. Charles Breck Ackley, rector. Captain Mountford, wearing his Church Army uniform of khaki, which will be worn during the evangelistic trek, and also the medal for distinguished service won while he was serving in the British Army, spoke of The Pilgrimage of Witness.

The crusader declared that the organization, of which he is a member, had chosen for its motto that of the Canadian Northwest Mounted Police: "Every man must bring in his man."

"When one gets the high vision, the noble sense of man's value, and brings that potential being into touch with the dynamic of Christ's life, then you have affected not one man but a crowd, and that is something of the job of the Church Army," said Captain Mountford.

"Every man has his value—not his money value, not his social value, but his value as a child of God. All progress springs from our realization of the value of man. It was that which killed slavery in this country.

"All prison reform springs from this consciousness. When Jesus said to one, 'Thou art this, but thou shalt become something else,' He was reminding Peter of the tremendous possibilities for goodness and for service within him.

"The onlooking world may not see this vision of a man, but God does, and so do those who have caught something of His spirit.

"The world saw only a Galilean peasant woman; God saw in her the mother of our Lord.

"Paul was converted on the way to Damascus. He was one, only one; but in that one there was Corinth and Antioch and Thessalonica and Rome, strong churches each of them, all hidden in the one man that was converted there."

The Crusaders held two meetings Thursday night, beginning with an open air service near St. Andrew's Church at Fifth Avenue and 125th Street, at seven o'clock. Under the direction of Captain Mountford the company carried two banners, one bearing the inscription, "Church Army Route March, New York to St. John, New Brunswick"; the other "New York to Old Orchard."

In spite of threatening rain, crowds gathered before noon today around Grace Church, where half of the party was scheduled to speak, as also in Wall Street, where the second group was announced. In both places the crowds showed great reverence and interest, the youthful appearance of some of the Crusaders attracting as much attention as the decided English accent of the speakers; while the earnestness and simple sincerity of their message won them an attentive hearing. The singing, too, was a feature that

New York Children Give \$41,286.86 For Missions

Memorial Services—A Galahad Coronation—The Church Army Crusaders

The Living Church News Bureau
New York, May 29, 1925

THE ANNUAL SERVICE FOR THE PRESENTATION of the children's Lenten offering for missions was held on Saturday afternoon, May 23d, in the Cathedral of St. John the Divine. At this service the Church schools of the Diocese bring their offerings to the mother church and place them on the altar. This year more than three thousand children from all parts of the Diocese were in attendance, 1,300 of whom in vestments augmented the choir of the Cathedral. The offering presented, amounting to \$41,286.86, was the largest on record—exceeding last year's offering by a thousand dollars, although (or, more likely, because) the girls and boys of the Diocese have this year contributed almost an equal amount—\$41,157.74—toward the erection of the Children's Arch of the Cathedral.

MEMORIAL SERVICES

The annual memorial service for members of the Fire Department, of the city of New York, was held Sunday afternoon in the Cathedral. Six hundred firemen in uniform marched from the quarters of Engine Company 47, in West 113th Street, along Broadway, Cathedral Parkway, and Amsterdam Avenue, to the Cathedral, preceded by the Fire Department band, bugle corps, and colors.

The preacher was the Rev. H. Percy Silver, D.D., rector of the Church of the Incarnation and former chaplain at West Point, who paid a tribute to the heroism of the men to whom New York owes a heavy debt of gratitude. The names of the members of the department who died in the last year were read by the Rev. Joseph H. Ivie, chaplain of the department. After the benediction, taps were sounded by a member of the bugle corps.

At the same hour, in the Church of the Holy Rood, Ft. Washington Avenue, the rector, the Rev. Gustav A. Carstensen, D.D., preached at the memorial service of the Veterans' Twenty-second Regiment of the New York National Guard; and in the Church of the Epiphany, at the same

hour, a memorial service was held for the One Hundred and Second Field Signal Battalion of the Twenty-Seventh Division.

Following the annual church parade of the Veterans' Corps of Artillery on Governor's Island on Sunday afternoon, the memory of the Rev. Dr. Edmund Banks Smith, vicar of Trinity Parish on the Island for nineteen years, was honored by the dedication of a tablet in the chapel of St. Cornelius the Centurion, Trinity Parish.

The Veterans' Corps field music for the parade was augmented by the United States Army band from Fort Hancock, and the corps was escorted by a company of troops especially detailed for the occasion. Following the sound to colors, they were presented at the altar, and the Rev. Dr. Howard Duffield presented the tablet which has been erected over the sedilia occupied by Fr. Smith for nineteen years. A record of his work done for the soldiers as representative of Trinity Parish has been inscribed on the tablet. Acknowledgment on behalf of the government was made by the Rev. Thomas E. Swan, chaplain of Governor's Island and vicar of St. Cornelius' Chapel, as well as chief of chaplains of the Second Corps area.

At the annual Military and Patriotic Service of the Cadet Corps of St. Agnes' Chapel, Trinity Parish, held on Sunday afternoon, the preacher was the Rev. Joseph P. McComas, D.D., vicar of St. Paul's Chapel.

A GALAHAD CORONATION

Sunday afternoon at four o'clock, St. James' Court of the Order of Sir Galahad, St. James' Church, Madison Avenue and Seventy-first Street, conducted the coronation of Sir Alder Morrell Jenkins as King, and the installation of the king's cabinet in the presence of many affiliated Courts of the Diocese of New York, numbering more than seven hundred boys, who assembled in full regalia.

This ceremony, which was under the direction of the Rev. Sidney T. Cooke, represented the complete ceremonial and full pageantry of the Sir Galahad ritual, since Fr. Cooke is the representative of the National Council and Director for the metropolitan area, and presented the St. James' Coronation as a demonstration for workers of the Diocese.

drew many listeners. Tomorrow advantage will be taken by the Crusaders of the holiday attractions of Coney Island and the consequent crowds, and a meeting will be held at that popular resort. On Sunday there will be a corporate observance of Whitsunday at the seven o'clock Eucharist in Calvary Church. Church Army Evangelists will preach at eleven o'clock in St. George's Church and in Grace Chapel, and in the evening at the Church of the Holy Apostles, Calvary Church, St. Andrew's Church, St. Thomas' Chapel, and Holy Trinity Church, St. James' Parish, and at the Seamen's Institute.

GENERAL SEMINARY ALUMNI DAY

Alumni Day was observed at the General Theological Seminary, May 26th, on which day a Requiem was said at half past ten o'clock for the alumni who had died during the year. The Rev. Thomas Sparks presided at the business meeting, at which a committee was appointed to cooperate with the trustees in raising \$1,250,000 for endowment and structural improvements. The Rev. Mr. Sparks was re-elected president of the alumni association, and eight vice-presidents were elected, one from each province.

GENERAL NEWS NOTES

On Monday of this week a Church school Teachers' Meeting was held in Synod Hall, Cathedral Heights, under the auspices of the Diocesan Board of Religious Education. Dr. John W. Withers, dean of the School of Education of New York University, made the address of the evening. Diocesan Normal School certificates were awarded.

The traditional flower mart at St. Paul's Chapel, Trinity Parish, held on Tuesday, May 26th, was unusually successful and enjoyable. This picturesque fete of music and flowers seems especially appropriate around Washington's church. The day was ideal, and the gay striped parasols over the tables line the paths of the old church yard, while the porticoes were filled with flowers. The four daily services, beginning with Morning Prayer and the Eucharist, went on as usual. There was something medieval in the simplicity with which the people went in to worship and came out to serve or buy or chat with friends over the lunch-table or the flower-booth. The mart was held for the benefit of St. Paul's Midday Club for Business Women, which not only provides a lunch-room and rest-rooms, and library, but also sends its members to hospitals and assists in various emergencies.

The last Vesper service of the season was held on Sunday afternoon in St. George's Church. There was a special program of vocal and instrumental music, with an address by the rector.

THOMAS J. WILLIAMS.

INFANTS CONFIRMED

SPRINGFIELD, ILL.—In the diary of the Rt. Rev. J. C. White, D.D., Bishop of Springfield, as printed in the last issue of the *Springfield Churchman*, he states, in connection with an account of his visit to East St. Louis: "I confirmed two infants, Armenian children, one of whom had just been baptized by Fr. Gunn. I felt, that in this case that I was acting for the Armenian Bishop. It is their custom to confirm infants immediately after baptism."

During the month of April Bishop White confirmed ninety-nine other persons, including one class of fifty-one, and received six from the Roman Communion and three from the Syrian, a total of 110.

Philadelphia Finds Interest in Schools and Religious Education

Branch Sunday School Association —Church Normal School—Weekday Religious Education

The Living Church News Bureau
Philadelphia, May 29, 1925

THIS IS THE TIME FOR "ANNUAL COMMENCEMENTS"—the first of which, of a Diocesan character, was held by the Church Training and Deaconess House, in old St. Peter's Church, Philadelphia, the Rev. Edward M. Jefferys, D.D., rector, on Tuesday afternoon, May 26th.

The sermon was preached by the Warden, the Rev. James DeWolf Perry, D.D., President of the Standing Committee of the Diocese.

The diplomas of the school were presented, by Bishop Garland, to Miss Harriet Mcmillan, Miss Maryland Nichols, Miss Helen Sandstrom, Miss Adelaide Smith, Miss Mary Frances Ward, and Miss Helen White.

Of these graduates, Miss Nichols has been accepted for work in Liberia, the Misses Smith and Ward for Alaska, and Miss Mcmillan for Virginia.

This commencement was noteworthy in the presence of many graduates, now on furlough from the mission fields, who attended Alumni Day exercises.

BRANCH SUNDAY SCHOOL ASSOCIATION

The West Philadelphia Branch Sunday School Association held its spring meeting in St. John's Church, Lansdowne. In spite of the extreme heat (for Philadelphia, always remarkable for its variable climate, experienced an unexpected rise in temperature to 95 degrees on Saturday afternoon, and a sudden drop to 44 degrees on Monday morning!) great interest was manifested in the topics under discussion which were grouped under Problems of the Church School, and Practical Solution. Different speakers presented the problems of Parental Cooperation, Weekday Activities, Teachers, Pupils, and Church School Worship.

CHURCH NORMAL SCHOOL

The Church Normal School has made plans for its next year's work, which will be resumed in the Church House on Thursday, October 8th.

Fourteen courses, most of them offering credit under the National Accredited Teachers' Association, and some of them requested by students, who desire to take up advanced work, will be taught.

The curriculum has been arranged by the Commission on Teacher Training to include at least some of the educational programs of other organizations in the Diocese, such as the Church School Service League, Mission Study, and the Commission on Adult Education.

Certificates of credit earned during last year's session are to be awarded at the annual Church School Institute of the Diocese, which will meet early in October.

WEEKDAY RELIGIOUS EDUCATION

Weekday religious education, though not at present undertaken in many places in the Diocese owing to apparent legal restrictions, nevertheless is quite successful where it has been tried. In Lansdowne, the children attending the Weekday School of Religion recently gave a pa-

geant, entitled *Elijah, the Man of God*, in which sixty children participated. The pageant was given in the parish house of St. John's Church, where, on the same evening, articles made in the classrooms of the school were displayed.

GENERAL NEWS NOTES

The lay readers of the Diocese have formed an organization, with the following officers: President *ex officio*, Bishop Garland, Chaplain, the Rev. James F. Bullitt; Secretary, Mr. James S. Dunstan, and Treasurer, Mr. Frank Longshore.

Suitable celebrations have been held to commemorate the long service of two Churchmen of the Diocese. In Grace Church, Mt. Airy, Mr. Edward V. Lansdale completed fifty years of continuous service as a vestryman of the parish, a fact fitly recognized by the Vestry.

Professor Albert T. Gardner, at the age of seventeen, became organist of St. Matthew's Church, Philadelphia, and has now completed the unique record of serving one parish as organist for fifty years. This was duly celebrated by the parish at a dinner, at which a purse of gold was presented to Mr. Gardner by the choir.

St. Matthew's Parish holds its one hundredth anniversary this year, by a week of special events in November. One night in that week will be designated as "Gardner Night."

Summer services on the Parkway, which have been held for a number of years under the auspices of the Pro-Cathedral, will be held again this year on Sunday afternoons at four o'clock. The series commences on Whitsunday, when the Very Rev. H. St. Clair Hathaway, Dean of the Pro-Cathedral, will be the preacher. On Trinity Sunday, Dr. Toop is to be the preacher, and, on June 14th, Bishop Garland. On the other Sundays in the series the services will be in charge of the Rev. Wm. J. Cox, the Rev. Dr. Caley, the Rev. Charles J. Harriman, the Rev. Arthur H. Haughey, and the Rev. Jules L. Prevost, respectively. FREDERICK E. SEYMOUR.

THE VOORHEES SCHOOL

DENMARK, S. C.—The first meeting of the new Board of Trustees of the Voorhees Normal and Industrial Institute for young negro men and women, which is situated in Denmark, S. C., was held at the school, on Tuesday, May 26th. This board is now composed of the trustees elected by the Diocese of South Carolina and the Diocese of Upper South Carolina, and of the old Board, which has been in charge of the school for a number of years past.

This school has just been added to the chain of normal and industrial schools for the colored youth of the South, now controlled by our Church, through the cooperation of the American Church Institute for Negroes, and the South Carolina dioceses.

The Voorhees School has about four hundred acres of land, part of which is in timber, and part under cultivation. It has buildings that represent an outlay of about \$200,000. The school has now about 240 boarding pupils and between four and five hundred day pupils, the latter coming from the town of Denmark and the surrounding country.

Chicago Church Mission of Help Holds Second Annual Meeting

Annual Acolytes' Festival—St.
Paul's New Parish House—Gen-
eral News Notes

The Living Church News Bureau
Chicago, May 30, 1925

THE CHURCH MISSION OF HELP held its second annual meeting at St. James' parish house on Thursday, 21, 1925.

In helping unadjusted girls in the name of the Church, Mrs. Theodore W. Robinson, the chairman, described the value of the Mission's work as lying in the fact that in addition to an "adjustment along economic lines, each girl is studied in relation to her soul, special emphasis being laid on the spiritual bond between herself and the worker, and still more upon the divine power of Christ to strengthen the will and bring her back to a right relation with God." Three new committees have recently been organized. Besides a Finance Committee, a Case Committee meets once a month to study and advise on current problems, and a Committee of Parish Representatives, also meeting monthly, seeks to bring to each parish a knowledge of the activities of the Mission and to secure memberships.

The Rev. Duncan H. Browne, welcoming the meeting to his parish house, gave an interesting talk on the contribution which Gladstone, the British Prime Minister made, through personal service, to unfortunate girls.

Miss Mildred P. Carpenter, the executive secretary, presented a report of the work from January 1st to May 21st. On January 1st, the Society had five girls under its care. From January 1st to May 21st, seventeen new problems were referred and three problems reopened, making a total of twenty-five. Nine problems were closed May 1st, leaving May 21st, sixteen active problems. Sources of intake and types of problems are as follows:

In summing up the work the Secretary reported that "an unmarried mother has been helped, through successful Court proceedings, to secure \$1,100 support from the father of her child and she has been reunited to her own family and made independent of charity. Permanent employment has been obtained for another girl and for the first time she is the happy member of a family group. Another has been given the opportunity for further education and her environment completely changed. Another girl is being given the best medical care in an effort to restore her health and is being supported by the Church Mission of Help in the meantime. Last of all, an unmarried mother, separated from her child, is to be happily married to an excellent man who is willing to take the child, and, after a long estrangement from her Church, has made her confession, received communion, and is to be married in church."

An interesting feature was an impromptu address by Mr. C. V. Williams, Executive Secretary of the Illinois Children's Home Finding Society, who voiced his approval of the religious element in case work and of the policy of the Church Mission of Help to limit its case load in order to be able to deal with each girl adequately.

The Rev. Norman O. Hutton gave an inspiring address on the possibilities in

the Church for scientific social work such as the Church Mission of Help has embarked upon. The work of this newest child of the Church, he said, "is not duplicated by any other organization in the Church and is a new field of social service. It is an expensive work to do, but considering the great results it is probably the cheapest and by long odds the best."

ANNUAL ACOLYTES' FESTIVAL

For fifteen consecutive years the acolytes of this Diocese have held an annual service and festival. The attendance this year at Christ Church, Woodlawn, was the largest of all the festivals, there being present 35 clergymen and 265 acolytes and choristers from 31 parishes and missions. The large church was filled to the doors. The choirs of the parishes of Christ Church, The Redeemer, and St. Peter's provided the music. The service was Solemn Evensong, the Rev. W. B. Stoskopf, the Rev. Dr. Hopkins, and the Rev. F. S. Fleming officiating. The Rev. H. R. Brinker was the preacher. Bishop Griswold, who was unable to be present, gave a beautiful thurible and incense boat which were used for the first time. This annual service originated at the Church of the Redeemer in 1911 when 100 acolytes and 25 clergymen were present.

ST. PAUL'S NEW PARISH HOUSE

St. Paul's Church, Kenwood, has long outgrown its parish house and is now building a new one, ground having been broken early in May. It is expected that the new structure will be ready for the fall and winter work. The present building will be incorporated in the new, but this will not be noticeable from the outside, and the inside will be almost completely remodeled. A striking feature of the exterior, writes the rector, the Rev. George H. Thomas, will be a spacious loggia which will extend across the entire front connecting the two entrances reaching to the height of the mezzanine floor. The crowning feature of the interior will be a large auditorium twice the size of the present room. It will cover the entire main floor and will be almost damage proof, which will fit it for basket ball and other games, for it is intended to serve as an indoor playground. The parish

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GENERAL NEWS NOTES

The annual meeting of the Catholic Club of Chicago was held at the parish hall of the Church of the Ascension on Thursday evening, May 28th, when the officers and members of the executive committee were elected. The topic for discussion after the business meeting was Faith and Reason. The Rev. F. R. Nitchie, assistant at St. Luke's, Evanston, was the leader of the discussion.

An interesting summary of the finances of the Church in this Diocese for the year 1924 was made this week by the Bishop. More than \$1,000,000 has been contributed for the parochial and diocesan objects. The 126 parishes and missions of the diocese gave \$889,887 for parochial expenses, and \$233, 123 for diocesan, making a total of \$1,123,010 for the year. This amount is said to be the second largest in the history of the diocese. The present number of communicants in the diocese is 32,928, and of baptized persons 54,756.

The Hon. Charles S. Deneen, United States Senator from Illinois, addressed the annual meeting of the Men's Club of St. Luke's, Evanston, on Thursday evening, May 1st, on American Ideals. The other speaker for the evening was Mr.

Charles H. Bartlett, recently elected mayor of the city of Evanston.

On Friday evening, June 5th, a meeting will be held in honor of the memory of the late Patriarch Tikhon of the Russian Church. This meeting will be held in the assembly hall of the Central Building of the Young Men's Christian Association at 19 South La Salle St., and will be addressed by Bishop Theophilus and by Mr. A. P. Brabin on behalf of the Russian Church, and by the Rev. Dr. Hopkins on behalf of the American Church. Bishop Griswold is acting as chairman of the meeting. The music will be rendered by the choir of the Russian Cathedral.

A joint meeting of the parish chairmen and of the general committee for St. Mary's Bazaar was held in the Church Club Rooms on Monday, May 25th. The attendance was large indicating the same spirit of coöperation by many parishes which was shown last year, and which resulted in such a successful bazaar. The bazaar which is an important social function is to be held again for the benefit of the Home at the Blackstone Hotel on November 5th.

The annual Day of Devotion for the Diocesan Association of Altar Guilds will be held at St. Bartholomew's Church, Chicago, on Friday, June 12th. The Rev. F. R. Godolphin, rector of Grace Church, Oak Park, will be the Conductor.

The tenth anniversary of the installation of the Rev. Frederic S. Fleming as rector of the Church of the Atonement, Edgewater, will be observed with a reception on June 4th, and special services on Trinity Sunday, Bishop Weller preaching at the eleven o'clock service.

H. B. GWYN.

Maryland Church Service League Meets in Baltimore Pro-Cathedral

Protestant Episcopal Brotherhood— G. F. S. News Notes

The Living Church News Bureau
Baltimore, May 27, 1925

THE ANNUAL MEETING OF THE CHURCH Service League of the Diocese of Maryland took place May 19th at the Pro-Cathedral, Baltimore. At eleven o'clock the Rt. Rev. John Gardner Murray, D.D., Bishop of the Diocese, was the celebrant at a Eucharist at which the United Offering was presented. Following lunch served in the parish house, the reports of the various diocesan Church organizations were given at a meeting held in the undercroft. Reports of all the work done during the year by the diocesan societies were posted on the walls and ten minute addresses were made by the following national chairmen and other well known women in the different fields of work:

The Girl's Friendly, Miss Lukens; The Woman's Auxillary, Miss Grace Lindley; St. Barnabas' Guild, the Rt. Rev. G. W. Davenport, D.D., Bishop of Easton; The Church Periodical Club, Mrs. Stirling; The Daughters of the King, Mrs. Birney; The Supply Department, Mrs. Wade; The United Thank Offering, Mrs. Pancoast; The Social Service Department, Mrs. John M. Glenn; Religious Education, Miss Letitia Stockett; and The Bishop's Guild, Mrs. Clagett.

PROTESTANT EPISCOPAL BROTHERHOOD

The Protestant Episcopal Brotherhood, one of the most active men's organizations

in the Diocese of Maryland, held a reception to the president and officers of the Society in the Diocesan House, 409 N. Charles St., Baltimore, on Thursday evening, May 28th, at eight o'clock. A large gathering of men was present, and the speech making was all that could be desired. Short addresses were made by four former presidents, by the Archdeacon of Maryland, as representative of the Bishop, by the Governor of Maryland, the Hon. Albert C. Ritchie, and by the president of the Brotherhood, Mr. Elwood R. Sparks. The music was furnished by the Baltimore and Ohio Glee Club, and the refreshments by ladies of local parishes.

G.F.S. NEWS NOTES

That which happened several years ago in Maryland has again occurred. Three branches of the Girls' Friendly Society have again practically tied in the Banner Contest for this year. Those branches that have won the banner are: Christ Church, Baltimore; St. John's, Waverly; and Epiphany, Govans. The possession of the blue banner, and the privilege of carrying the purple banner on all official occasions, will be awarded for one-third of the coming year to each of these branches respectively, in the above order and according to the date of their organization:

Christ Church, Baltimore.
St. John's, Waverly.
Epiphany, Govans.

In addition, the Diocese takes pleasure in awarding a scholarship for the Prince-

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purposes to make a radical change in its form and appearance beginning with the May issue. The size of the page will be doubled, and the number of pages in each issue reduced to twenty-four.

This change, while reducing the number of actual pages, will give our readers each month about forty per cent more reading matter.

The general character of the MAGAZINE will undergo no change. It will continue to be devoted to the work of instruction in the one branch of knowledge which transcends all others in importance—that of the Catholic Faith and of the Catholic life of the Church.

The articles will be varied in their character as heretofore. The pages will be occupied with devotional papers; articles of plain teaching concerning the Creeds; biographical sketches of great heroes and servants of the Church in our own and past ages; interesting accounts of crucial movements along lines of the development of Catholic life and activity; studies in Church history; sketches of life in the missionary field; fiction, poetry, and criticism,—all looking to a fuller knowledge, and a better practice of the Christian religion.

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ton Summer Conference. to the Branch President of St. John's, Baltimore, and will send to the Holiday House for one week this summer, someone from each of the three branches:

Honorable mention was given to Ascension Branch, Baltimore, because it has held a record that is unique in this Diocese. On March 11th their Branch President was stricken with a serious illness that has kept her from her branch for the remainder of the year. Without their leader Ascension Branch caught up the torch and held it high, making for itself a record of which to be very proud. The Diocese will take pleasure in sending some one from Ascension Branch to the Washington or the Maryland Holiday House, for the week-end.

GENERAL NEWS NOTES

It is learned that, through a reporter's error, a rumor was started that there is to be a drive in the near future for \$500,000 for the endowment of St. Paul's Church. The rector of St. Paul's, the Rev. A. B. Kinsolving, D.D., stated at Easter that the Endowment Fund during the present rectorship had grown from \$72,000 to \$240,000, but that at least \$500,000 is needed to make adequate and perpetual the ministry of St. Paul's Parish in its sphere of influence in Baltimore.

The Hannah More Academy, at Reisterstown, Md., the Diocesan Church School for Girls, held its commencement exercises on Tuesday, June 2d. The Bishop, the Trustees and a number of friends of the pupils were present. The commencement address was given by the Rev. Christopher P. Sparling, rector of the Church of the Prince of Peace, Baltimore.

It has been a matter of interest to all the officers, teachers and scholars of the Maryland Church schools to realize, through the recent issuance of a pamphlet, the important part the Church school givings are to play this year in the making up of Maryland's quota for General Missions. "This year Maryland has been assigned, as its just share, \$92,000 to pay the running expenses of the missions of the Church. What the children have contributed this spring amounts to eighteen per cent of the entire amount asked for. In other words, the children in our Church schools have paid about one-fifth of the Foreign and Domestic Mission bill of the Diocese."

The Church of the Advent in South Baltimore, the Rev. E. O. Twiss, vicar, is doing a splendid work among the so-called "working classes." In order to keep pace with the demands of the work, ever-increasing in volume, some \$11,000 is being expended in the renovation, improvement, and enlargement of the parish house. The organ is being rebuilt, and a great hall for assembly purposes is being created. The down-stairs portion of the building will be divided into a sufficient number of rooms to take care of the organizational activities, and the vacant lot outside the parish house will be converted into basket ball space for the younger members of the congregation. A new heating plant for the parish house and church will be installed, and a hot water system will be placed in the vicarage.

On Sunday, May 7th, Trinity Church, Washington Boulevard, the Rev. C. H. Fosbroke, rector, was reopened, after having been closed for some months for renovation and repairs. The Archdeacon of Maryland, the Ven. E. T. Helfenstein, D.D., assisted in the service and preached.

H. P. ALMON ABBOTT.

OLD CATHOLIC CONGRESS

A CALL has been issued by the representatives of the Old Catholic Churches of Europe for the Tenth International Old Catholic Congress to meet in Berne, September 2d to the 5th, inclusive.

The last International Old Catholic Congress was held at Cologne in 1913. It was then proposed that such a Congress should assemble every two years. The war intervened and prevented the carrying out of that resolution, and not until the present time has it seemed feasible for the Congresses to be resumed. The invitation is extended to "the Rt. Rev. Bishops, the clergy, and the delegates of the laity of the Old Catholic Churches belonging to the Utrecht Union" to take part in the Congress and also to the venerable leaders, the representatives of the episcopate, the presbyterate, and the laity of all those Churches which are connected with or friendly disposed to Old Catholicism."

The Bishop of Harrisburg is expecting to attend the Congress in his capacity as chairman of the Commission on Relations with the Eastern Orthodox and Old Catholic Churches.

ALABAMA RURAL CHURCH CONFERENCE

BIRMINGHAM, ALA.—The first conference on Rural Church work ever attempted in the Diocese of Alabama was held in the Carlowville field, May 12th and 14th inclusive, with most of the sessions in St. Paul's Church, Carlowville, the Rev. Paul E. Engle, rector. It was the unanimous consensus of opinion of those present that this conference was a most successful beginning for the focusing of the attention and interest of our Church people upon the general critical condition of religious life and activity in the rural churches of this country.

This conference was purposely held in the midst of our best rural atmosphere, among a people who for generations have demonstrated their loyalty to the Church and by their good works their love to both God and man.

The conference opened on Tuesday night with Bishop McDowell as the preacher. On Wednesday morning three boys were confirmed and immediately following was a celebration of the Holy Communion with the Rt. Rev. W. G. McDowell, D.D., Bishop Coadjutor of the Diocese,



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as the celebrant. The conference was then organized by the election of officers.

Bishop McDowell spoke on the purpose of the conference and also outlined the problems that confront the rural churches in Alabama. The Rev. Fred D. Goodwin, Secretary of Rural Work of the Department of Social Service of the National Council, outlined points for which such conference should strive.

After dinner all the members of the conference traveled by automobiles to the little Chapel of Our Saviour at Berlin, where the program for the afternoon was carried out. At the close of this session, all returned to Carlowville where all night meetings were held.

On Thursday, all went to Camden, when the sessions for the day were held in St. Mary's Chapel, with Bishop McDowell delivering the opening address.

At the various sessions of the conference a number of papers were read and reports made both by clergymen and laymen. The Committee on findings is to present a report to the next Diocesan Council, and it is felt that the conference is the beginning of a forward movement in meeting the demands of the rural problem.

The Ven. V. G. Lowery and the Rev. Messrs. J. R. Walker and Paul E. Engel were chosen by the conference to attend the National Council of Rural Church Workers that is to be held in Madison, Wis., from June 29th to July 11th.

UNIVERSITY OF ILLINOIS ACTIVITIES

CHAMPAIGN, ILL.—Sod was turned on Sunday, May 24th, at Champaign, for the Sherwood Memorial Porch of the Chapel of St. John the Divine to be erected as a part of the Church Foundation for the students at the University of Illinois. Granville H. Sherwood, Jr., a sophomore at the University of Michigan, and visitors from all the campus churches throughout Illinois were the guests of the one hundred Illinois students who are erecting, by their own gifts, this memorial to the late Bishop of Springfield.

Following the eight o'clock outdoor celebration of the Holy Communion on the site which adjoins the University campus, brief addresses were made by President David Kinley, representing the University, the Rev. J. Walter Malone, Jr., of the McKinley Memorial Presbyterian Church, speaking for the religious workers association, and the Bishop of Springfield, the Rt. Rev. John C. White. The sod was turned during the singing of the doxology by the son of the late Bishop.

Until his death in November 1923, Bishop Sherwood was actively developing the work of the Church among the students at the University and it was in grateful appreciation of his labors that the students set themselves to the building of their initial portion of the Gothic chapel which is to be erected. After realizing \$5,025 in student subscriptions, a delegation of two students took a week-end journey to Bedford, Ind., to present their cause to the quarrymen in that city. They returned after a night and day of interesting experiences with the promise of Mr. A. E. Dickinson, a prominent stone man and member of the Church to supply all the stone, carved, and complete for the entrance and porch of the chapel. The first pieces of this stone were on the ground for the ceremony and were used as a part of the altar and sanctuary furnishings.

In his address President Kinley said: "It is my hope and prayer, as I know it is yours, that the establishment of these foundations may be so consecrated as to bind us to that old faith, to that belief in God the Father, Son, and Holy Ghost, which is the faith of our fathers, and to exert such influence upon the students who come to the University of Illinois that they may know that Christianity has not failed. Christianity has not had a chance . . . I want to join with the University, State, and Churches of whatever name they may go by, in thanking God that you have come to the time you can turn the sod for this foundation, dedicated to the service of God. I thank God that I have been here and had the chance to participate in this service, and I pray that the spirit of Christ be upon us today and throughout the years to come. I rejoice with you and congratulate you."

Bishop White said:

"We stand here today as witnesses, not only of the power of the religion of Jesus Christ, and the hope of the salvation of men, but in the building of this chapel to witness a great truth, that men live after death, that death is just a circumstance in life. Granville Sherwood, in whose beloved memory we are building this initial part, the porch, is here with us, a living conscious part of this ground breaking service today.

"I congratulate the student body by whose labor this work has been given such impetus. I think it will not be long before these few stones will be crowned by the whole magnificent structure. Surely we must not be satisfied with this first portion of the building. You students have challenged the Church in Illinois by your gifts of money and service. I pray God that men will arise and following the consecrated example of your chaplain, John Mitchel Page, place the last stone in these buildings, and adequately endow the work that it may be a source of ever increasing godly strength to the future citizenship of Illinois, and the distant states and nations from which these thousands of students are gathered."

Construction on the foundations and first three bays of the chapel will be under way late in the summer in the expectation that the state-wide campaign, now being planned, will be sufficiently advanced to preclude the necessity of erecting a temporary sanctuary wall.

GUILD OF THE ASCENSION

NEW YORK, N. Y.—The annual meeting of the Guild of the Ascension, a guild to encourage the development of the devotional life by observance of simple rules concerning daily prayers, Holy Communion, Bible reading, etc., was held in Trinity Chapel parish house, New York, on Friday, May 22d at 4:30 P.M. The projects of enlarged membership among theological students and of a chapter in Newfoundland for priests of that diocese were spoken of. The sum of \$50 from the treasury was voted to one of the members, Miss Agnes R. Bradley, who is going to Alaska to do missionary work. The Rev. Charles Edwin Hill of Trinity Chapel was reelected Warden; Mr. Thomas Y. Whittingdale, 16 West 26th Street, New York, was elected treasurer, and Miss Ruth B. Parry was elected secretary.

The corporate communion of the Guild was held on Monday, May 25th at 7:30 A.M., in Trinity Chapel. A choir of students from the General Seminary, accompanied by Mr. W. H. Beckwith, choir-master of Trinity Chapel, sang the *Missa de Angelis*. The Warden celebrated, assisted by the Rev. George A. Meyer. The Vicar of Trinity Chapel, the Rev. Dr. J. Wilson Sutton, was also in the chancel.

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NEW DEAN FOR NASHOTAH HOUSE

NASHOTAH, WIS.—The Rev. E. J. M. Nutter, rector of the Church of the Messiah, Detroit, Mich., was elected Dean of Nashotah House at the annual meeting of the Board of Trustees on Wednesday, May 26th, in succession to the Rt. Rev. Benj. F. P. Ivins, D.D., who was recently consecrated Bishop Coadjutor of Milwaukee.

Father Nutter was born in England in 1879. He was graduated from Nashotah House with the class of 1911, and was ordained deacon in 1910 and priest in 1911 by Bishop Webb. For a time he was assistant at Grace Church, Chicago, rector of St. John's Church, Chicago, and for the past eight years, rector of the Church of the Messiah, Detroit, Mich. Father Nutter has accepted his election.

CONFERENCES ON MINISTRY

SEWANEE, TENN.—A special feature of The Young People's Conference at Sewanee July 28th to August 11th, will be a period each day for a conference on the ministry. The Rev. Edward P. Dandridge, D.D., rector of Christ Church, Nashville, will lead the first week on the subject The Opportunities of the Minister's Life. This will be a splendid follow-up for the Conference on the Ministry which is to be held at the Porter Military Academy in June.

A DuBOSE SCHOLARSHIP

ROCK HILL, S. C.—During the past winter the Church girls attending Winthrop College, Rock Hill, have, as a class in the school of the Church of Our Saviour, given Bishop Finlay a scholarship in the DuBose School, Monteagle, Tenn. They will also send a delegate to Camp Capers, the diocesan camp, and seven of their members are to go to the Virginia mountains as summer volunteers. Their latest activity is manifested in the establishment, in Winthrop College, of the Alice Gregg-Uta Saito Scholarship, named for two young women, members of this Church school class, who were the first missionaries to go from the Diocese of Upper South Carolina to China and Japan respectively.

BROTHERHOOD OF ST. ANDREW CONVENTION

PITTSBURGH, PA.—The National Office of the Brotherhood of St. Andrew is announcing plans for the fortieth annual Convention of men and older boys of the Church, to be held under Brotherhood auspices in Pittsburgh, from September 2d to the 6th inclusive.

The Convention this year will be housed at the Carnegie Institute of Technology, the meetings and conferences to be held in Carnegie Tech buildings. Visitors will sleep in the Institute dormitories and eat in the Commons. This arrangement reduces the cost of attendance to a very low figure, and provides the attractive features of a community life.

Pittsburgh Committees are actively preparing for the convention. On May 19th, the Junior Committees met in the diocesan offices, and completed the organization for the Junior Convention. Thirty-six young men were present. The Junior Convention, is organized and conducted by the boys themselves, and the spirit displayed by the Pittsburgh juniors forecasts a lively and interesting convention.

The invitation to attend the convention is extended to all men and older boys of the Church, whether members of the Brotherhood or not. The program is being planned so as to be helpful to anyone who is engaged in any form of Church work, and rectors and parish leaders are being urged to coöperate by organizing convention committees, and by sending to the Brotherhood office in Philadelphia, names and addresses of men and boys who might be interested, and to whom literature can be mailed. Stress will be placed on the subjects of Evangelism, and Work with Boys.

GEORGIA JOINT Y. P. S. L.

SAVANNAH, GA.—Business, fellowship, and three beautiful services for the devotional appeal made the third annual joint diocesan Young People's Service League of the Dioceses of Georgia and Atlanta, entertained by the League of St. John's Church, Savannah, three days of real joy to the one hundred or more delegates who attended on May 15th, 16th, and 17th. Thomas Marion Johnson, of Savannah, presided as joint president, and with exceptional ability, kept the program up to time. In the election of officers, the presidency now goes to the Diocese of Atlanta, Edward Bullock being the choice of both nominating committees.

The convention opened with a boat ride on Friday evening, with speeches by the Bishop of Georgia, the Rev. Karl Morgan Block, D.D., and the Rev. W. A. Jonnard, vice chairman of the Department of Religious Education of Georgia. The business session convened on Saturday morning, and Miss Dorothy Moses, of Atlanta, acted as secretary. Thirty-nine official delegates from twenty-one of the thirty-one leagues in the two dioceses answered to roll call. The Diocese of Atlanta has twenty-one leagues, a gain of five during the year, and the Diocese of Georgia has ten, a gain of two. In the reports for service and programs handed in at roll call, the awards were made for the first place to the League of St. James' Church, Macon; second to St. Paul's Church, Macon, and third to Christ Church, Macon, Diocese of Atlanta.

In connection with dues, an amendment was made to the Constitution, the Atlanta League requiring its members to pay a 50 cents per capita tax, while the Georgian Leagues will pay \$5 for all leagues with a membership of twenty or under, and \$10 for all over twenty. The decision to keep the Leagues in joint association, alternating the annual meeting in the two dioceses, passed unanimously.

The objective to give a boat to the Missionary District of Alaska has been reached in a contribution of \$204.59 which will be sent to Bishop Rowe with the request that he purchase some kind of boat to be named the "Georgia." As new diocesan objectives, the Diocese of Georgia is to have a mission on Evangelism during one month in the fall, and the Diocese of Atlanta will work for a group at the LaGrange Settlement, leading directly towards sending one of the girls to the Sewanee Summer School.

During the morning session the conference divided into three groups for one hour, one a conference of councillors, another of diocesan officers, and a third for the general group for a conference conducted by the Rev. Mr. Block on Problems.

Dr. Block conducted the Preparation Service on Saturday evening, and this was a wonderful preparation for the two

wonderful services of the next day. The Bishop of Georgia was the celebrant at the early service Sunday morning, and at the later service the convention sermon, which was a most inspiring challenge to youth on the "adventure of religion," was preached by the Bishop of Atlanta. At the conclusion of the service the two bish-

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ops held a brief service for the installation of the new officers.

The officers of the two diocesan leagues are Edward Bullock, of Atlanta, joint president; for the Diocese of Atlanta, Charles Cramer, president, Miss Margaret Blair, vice-president; Miss Dorothy Moses, secretary; Miss Elizabeth Smith, treasurer; delegate to Racine Convention, Charles Cramer, and alternate, Gus Constatine. For Georgia, Thomas M. Johnson, president; Miss Nell Green, vice-president, Miss Eugenia Burrough, secretary, Rosco West, treasurer, delegate to Racine, Miss Emma Twiggs, and alternate, Clarke Gurley. Saturday afternoon the visitors were tendered an automobile ride to Tybee for a picnic lunch and a swim in the ocean.

NEW YORK CHURCH BURNED

ALBANY, N. Y.—A second church building has been burned in the Diocese of Albany within a month, the more recent one having been St. James' Church, Ausable Forks. A disastrous fire visited the village of Ausable Forks several weeks ago, destroying a large number of dwelling houses, two churches, one of which was St. James', and some places of business. Fifty-seven families were left homeless.

The parish is proceeding to rebuild the church at once and expects to do so through its own efforts. The annual visitation was made by Bishop Oldham a week after the disaster, who found a spirit of courage prevailing. Regardless of their own great losses, the congregation promptly made a generous offering for the Bishop's Purse.

MAINE Y. P. F. CONFERENCE

PORTLAND, ME.—The first diocesan conference of the various Young People's Fellowships of the Diocese of Maine was held at Trinity Church, Portland, on Saturday and Sunday, May 23d and 24th. There were about forty-five delegates representing parishes in many parts of the Diocese.

The conference opened on Saturday afternoon at one o'clock with a prayer and an address of welcome by Canon E. A. Pressey, rector of the parish. He was followed by the Rt. Rev. Benjamin Brewster, D.D., Bishop of the Diocese, who spoke on Fellowship. An open meeting was then conducted by the young people themselves with short addresses by Miss R. Louise Kincade on The Young People's Movement, Mr. John Haviland on Worship, and Miss Rita Brown on Study. William Flint, President of the Trinity Young People's Fellowship, spoke on Service and Miss Gracia Wardle led a discussion on Young People and Social Life, while the Concord Summer Conference was presented by Miss Jean Brown. This open meeting was followed by two addresses, one delivered by the Rev. Lauriston Castleman, Curate at St. Luke's Cathedral, on the subject, The Young Christian and Modern Social Life, and by Miss Frances H. Withers of the Church Service League of the National Council.

At five o'clock the delegates were taken for automobile rides through the city of Portland and at half past six the dinner was held in Trinity Parish House. At quarter past seven there was a discussion by the young people themselves of the subjects presented at the afternoon meeting. At quarter past eight, in Trinity Church, there was a service of prepara-

tion for the Holy Communion, conducted by the Very Rev. Edmund R. Laine, Jr., Dean of the Cathedral. The conference closed on Sunday morning with the corporate communion of the delegates in Trinity Church at eight o'clock. Many attended the later service in the Church. This conference indicated the rapid growth of the Young People's Movement in the Maine Diocese.

BROTHERHOOD OF ST. ANDREW NEWS

PHILADELPHIA, PA.—The Brotherhood of St. Andrew is coöperating with diocesan authorities in summer camp and conference work. Already two Brotherhood Fields Secretaries have been assigned to this service. Mr. Leon C. Palmer, whose noonday Lenten addresses in Chicago this year created newspaper comment throughout the country, has, at the request of the Rev. J. S. Ditchburn, been made a member of the staff for the Y.P.S.L. Camp in the Diocese of Louisiana, and will occupy a similar position at Camp Mikell, the Y.P.S.L. Camp of the diocese of Georgia, by request of the Bishop of Georgia.

Field Secretary Walter Macpherson will be in charge of the boys' division of the Diocesan Camp at Evergreen, Colorado.

At a recent meeting of the Brotherhood of St. Andrew National Council, Mr. H. D. W. English of Pittsburgh, Pa., was made a life member of the Brotherhood. Mr. English was President of the National Brotherhood from 1900 to 1908.

NASHOTAH HOUSE COMMENCEMENT

NASHOTAH WIS.—The eighty-first commencement of Nashotah House was held, Thursday, May 28th, when five men received their diplomas. There was the usual large number of visitors, and the chapel was crowded for the service.

Following the awarding of the diplomas, the degree of Bachelor in Divinity, in course, was conferred upon eight graduates of the House. The degree of LL.D.,

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was conferred upon the Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac, and Mr. Charles M. Morris, of Milwaukee. The degree of D.D., was conferred upon the Rt. Rev. Campbell Gray, Bishop of Northern Indiana, the Rev. E. J. M. Nutter, Dean of Nashotah House, the Rev. M. B. Stewart, Professor of Dogmatic Theology at Nashotah House, and the Rev. J. O. S. Huntington, Superior of the Order of the Holy Cross.

A Solemn High Mass followed, with the retiring Dean, Bishop Ivins, as celebrant, the Rev. James Boyd Cox, of St. Louis, Mo., as deacon and the Rev. Harold Rushton Bell of Beaver Dam, Wis. as subdeacon. The preacher was the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana. In his sermon Bishop Gray dwelt especially on the work of the priesthood. Earlier in the morning a requiem for the departed alumni was celebrated by Bishop Weller of Fond du Lac in St. Sylvanus' Chapel. This is an unusual feature of Nashotah's commencement.

The annual meeting of the Alumni was held on Wednesday evening in the Donaldson Library, at which all the old officers were re-elected, Warden, the V. A. Peterson, of Cleveland, Ohio, Secretary, the Rev. Henry Willman, of Janesville, Wis., and Treasurer, the Rev. William H. Stone, of Milwaukee, Wis. The annual banquet followed in Shelton Hall, with the Rev. George C. Story, as toastmaster. Short addresses were made by representatives of every class present, the Rev. Canon St. George, Mr. C. M. Morris, of Milwaukee, and Bishop Webb.

NEW ENGLAND PARISH ANNALS

FALL RIVER, MASS.—The Church of the Ascension, Fall River, has recently issued a booklet entitled, *Annals of the Church of the Ascension*, containing a historical sketch by Margaret Russell Durfee Johnson and a historical sermon by the Rev. Emelius W. Smith, rector of the church from 1884 to 1912.

The two articles are well written and are very interesting. Mrs. Johnson traces the history of the church, and to some degree of the town, from 1836 to about fifty years ago, at which period the Rev. Mr. Smith's sermon takes up the story of the growth of the church. The booklet gives rather an intimate account of the gradual building up of the parish, and is very interesting.

SERVICE FOR ENGLISHMEN

HAVANA, CUBA—For the second year Empire Day, May 24th, has been observed with special services at Holy Trinity Cathedral, Havana, much to the gratification of the goodsized British colony resident in Havana. Mr. T. J. Morris, the British Minister to Cuba, has recently accepted an appointment by Bishop Hulse to be a member of the Cathedral Chapter.

Closing exercises and graduation at the Cathedral School for Girls were held on Tuesday, May 26th. The address to the school and the graduating class was made by Dean Beal. The school has now completed twenty years of work, having been founded by Bishop Knight soon after his arrival in Cuba. The past year, under the principalship of Miss Mary C. Nichols, has been very successful.

Bishop Hulse will return from his trip to Mexico and the United States on June 4th, and will preside at the annual Convocation to be held in Havana June 14th to the 16th.

MILWAUKEE ACOLYTES' FESTIVAL

MILWAUKEE, WIS.—The twelfth annual Acolytes' Festival of the Diocese of Milwaukee was held in All Saints' Cathedral, Milwaukee, on Tuesday, May 26th. Supper was served to the visiting clergy and acolytes at six o'clock. At 7:30 Solemn Evensong was sung by the Very Rev. C. S. Hutchinson, D.D., Dean of the Cathedral, assisted by the Rev. L. H. Matheus, of Racine, as deacon, and the Rev. C. A. Townsend, of Delavan, as subdeacon. The preacher was the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of the Diocese. Following the sermon there was a solemn procession of the clergy and acolytes. About twenty clergymen and a hundred acolytes were present.

This annual festival is eagerly looked

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forward to by many of the acolytes in the vicinity of Milwaukee. A similar service is also held in the Convocation of La Crosse for the men and boys of that part of the state who are unable to come to the festival in Milwaukee.

KENYON COLLEGE COMMENCEMENT

GAMBIER, OHIO—The corner-stone of the new Samuel Mather Science Hall is to be laid Monday, June 15th, as one of the events of the commencement exercises of Kenyon College. Another notable event is the presentation of *The Contrast*, the first comedy written and played by Americans, and in which Yankee Doodle was introduced to the stage.

The baccalaureate sermon is to be preached by the Rev. William F. Pierce, D.D., president of the college, and the alumni orator is the Rt. Rev. W. L. Rogers, Bishop Coadjutor of Ohio.

ANNIVERSARY AT GREEN BAY, WIS.

GREEN BAY, WIS.—Christ Church, Green Bay, in the Diocese of Fond du Lac, is about to celebrate the fiftieth anniversary of the consecration of the first Bishop of the Diocese, Dr. J. H. Hobart Brown, in December 1875. As the election of Bishop Brown occurred in that church, its celebration in the same place will be particularly fitting. Four years from now the parish will celebrate its centennial, being almost the oldest parish in the Middle West.

The parish has lately received a bequest of \$5,000. A parish house, costing about \$100,000, was recently built at the expense of Mr. Mitchell Johannes as a memorial to his wife. Not long before that, an apartment house was erected as a part of the endowment of the parish. Within recent years a new organ has been installed and a new roof put on the church. The rector, the Rev. R. S. M. F. McMurray, is doing a remarkable work in the parish.

NEWS IN BRIEF

ARIZONA—The Rt. Rev. J. W. Atwood, D.D., Bishop of the District, administered confirmation to 187 persons between March 22d and May 4th. The total number of persons confirmed in 1923, as given by the *Living Church Annual*, was 190. The total number for the year, to May 4th, is 240, which exceeds the record of total confirmations for any previous year in the District's history.

HARRISBURG—The Rev. F. T. Cady, rector of Trinity Parish, Tyrone, celebrated the twenty-fifth anniversary of his ordination on Sunday, May 10th. To mark the occasion, the vestry of the parish sent him a check with a congratulatory letter.—A salesman from Texas, with his wife and five children, happened to be passing through Huntingdon. Finding the offices of the Church to be available, they stopped at St. John's Church, and the rector, the Rev. Francis B. Creamer, administered Holy Baptism to the five children of the family.

IOWA—St. John's Parish, Keokuk, Iowa, celebrated its seventy-fifth anniversary, Sunday and Monday, May 24th and 25th. The Rt. Rev. T. N. Morrison, D.D., Bishop of the Diocese, preached Sunday morning. The rector, the Rev. W. S. D. Lamont was the celebrant at the anniversary service, and also at the early service which was a corporate communion of the men of the parish.—The Rt. Rev. H. S. Longley, Bishop Coadjutor of the Diocese, was the preacher at the Iowa State Teachers' College, Sunday, May 24th, and has been asked to preach again in June. The college is located at Cedar Falls, Iowa.—St. Luke's Church, Fort Madison, Iowa, the Rev. James H. Dew-Brittann, rector, has installed a new altar rail, thus making a larger sanctuary, and a new pulpit.—The Diocesan Board of Religious Education is making a survey of the Church Schools of the Diocese of Iowa. Mem-

bers of the Board are visiting the various Church Schools.—The graduation exercises of the School of Nursing of St. Luke's Hospital, Davenport, were held in Trinity Cathedral, Davenport, Friday evening, May 22d. There was a long procession of choir, acolytes, student nurses, the graduating class, alumni, doctors, instructors, trustees, and clergymen. Bishop Morrison presented diplomas, and the address was given by Dr. Parnell, of Rochester, N. Y. The Cathedral was crowded for the service.

IOWA—The closing exercises of St. Katharine's School, Davenport, begin June 6th and continue to the 8th. The Rt. Rev. T. N. Morrison, D.D., Bishop of the Diocese, is the preacher of the baccalaureate sermon.

LOS ANGELES—The Rev. V. D. Ruggles, of Los Angeles, will attend the National Social Service Conference in Colorado, in June, and expects to spend the month of July in New

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MILWAUKEE—On Whitsunday, St. Paul's Church, Hudson, Wis., was reopened for regular services after a four weeks' period of interior renovation. The completed work includes a new oak floor, the redecoration of walls, varnishing of woodwork and pews, new carpet for aisles, new kneeling cushions, and the construction of a tabernacle on the high altar. The Church services were conducted in the guild room sanctuary while the improvements were in progress.

MILWAUKEE—New pews have been installed in Trinity Church, River Falls, to replace the temporary use of chairs. The pews were furnished by the Manitowoc Furniture Company. The appearance of the church is greatly improved by this addition. The Rev. Edward Leonard is in charge of this church.—On Sunday, May 10th, a vesper service was held at St. Matthew's, Kenosha, in honor of Florence Nightingale, at which the Evanston and Kenosha Chapters of the Guild of St. Barnabas were present. The rector, the Rev. M. J. Van Zandt, preached an appropriate sermon on Florence Nightingale, Her Life, and Lessons therefrom for the Nurses of Today. Following the service a supper to over one hundred nurses was served in the guild hall, followed by a social hour. On Wednesday evening, May 27th, a most interesting meeting of the Guild was held in the Nurses' Home, at which the guest of honor and speaker was the national field secretary, Miss Nellie Oxeley.

MISSOURI—An interesting dinner was given Friday evening, May 22d, in the parish house of the Church of the Ascension, St. Louis, when the entire parish gathered to welcome members of two confirmation classes, and their families. The first class was confirmed April 5th, and the second one will be on May 31st, the two classes including fifty-four persons, which sets a record for number of confirmations in one parish in St. Louis this spring. The dinner was designated by the Rev. John S. Bunting, the rector, as a "get-together and hold together" meeting, and heads of thirteen parish organizations gave two minute talks on their work, and invited the coöperation of the new members of the Church family.—A parochial United Thank Offering service was held on Ascension Day in the Church of the Holy Communion, St. Louis, with such generous response that this comparatively small parish, in a thickly congested, poor, boarding-house district of the city, will send a little over \$1,700 to New Orleans for its triennial contribution. This is \$500 more than was sent the last General Convention, and about triple the amount usually contributed in the three year period, before the Rev. E. S. White, rector of the parish, took charge ten years ago. Many of the offerings come from working women who leave their little children at the Holy Communion nursery and kindergarten while they work from day to day.

OHIO—At a recent meeting of the parish of Christ Church, Hudson, the Rev. Edward Griffith, rector, Mr. J. K. Mitchell donated a very valuable site on Main Street, 175 feet front by 250 feet deep, for the contemplated new church and parish house.—A set of organ chimes is being installed in the Church of the Ascension, by Dr. Saunders as a memorial to his wife. The rector, the Rev. Wallace M. Gordon, has just returned from an extended vacation in Algiers, North Africa.

SPRINGFIELD—St. Bartholomew's Church School, the Rev. W. H. Tomlins, rector, with a membership of sixty-five, won the Bishop's Banner for the Church School Lenten Mite Box offering. The total offering for the school was \$162. This is the second year in succession that this school has won the banner. A third win will give them permanent possession of it.—The work at Olney, Illinois, in the southern mission field is to be revived under the care of the Rev. Isaac Parkin, priest in charge of Mt. Carmel and Albion. The church will be reopened Whitsunday morning, after having been closed for several years.

WESTERN NEW YORK—Easter memorials in Trinity Church, Rochester, include a lectern Bible in memory of Mrs. E. M. Parrott, the wife of a former rector, and a set of altar linens given by Miss Gladys Haywood in memory of her brother. The young ladies of the Julia C. Emery class gave as a Lenten self-denial offering, kneeling cushions for the altar rail. The Easter communions in this parish were a third larger than last year, when the former record of the parish was broken.

A GREAT GRAND-DAUGHTER of President Grant has recently been received from the Roman Communion into our own.

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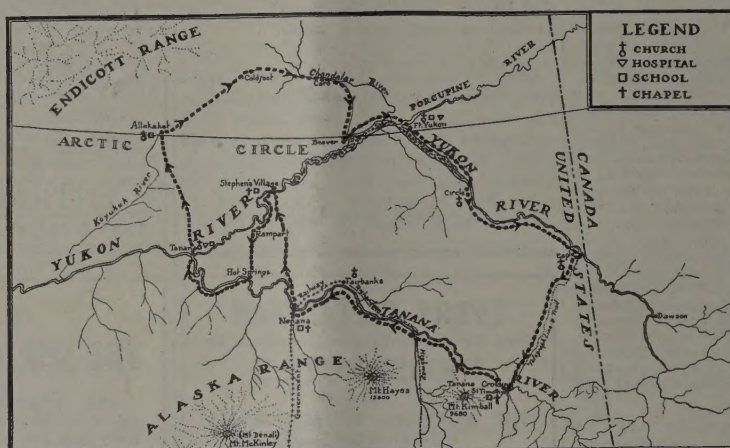
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